

THE  
CHRISTIAN MONITOR.

.....  
NO. XIII.  
.....

CONTAINING  
ADVICE FROM FARMER TRUEMAN  
TO HIS  
DAUGHTER MARY.

INTENDED FOR THE USE OF DOMESTICS.

## ADVERTISING

of the  
preservation of the youth in the most efficient  
of all colleges, the University of the South  
which are at all colleges, the University of the South  
their appearance, there should be no city, for  
course of study, and the University of the South  
It has been suggested, that a course of study

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1944

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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## ADVERTISEMENT.

*IT has been regretted, that amongst the variety of new books, which every day make their appearance, there should be so very few which are at all calculated for the use and improvement of the youth in the lower classes of life.*

*A few writers, however, have made it their business particularly to consider them. And in this way, not many have been more distinguished than the worthy Author, from whose works the following little book is chiefly extracted. Mr. Hanway has written professedly for the poor, and his memory will live and be respected in the character of Farmer Trueman (and as having also been the promoter of many excellent charities) long after the period when all worldly distinctions will have ceased to be of any value.*

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On the manner of the promise, and the manner of its fulfilment.

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## DISCOURSE I.

WELL, Mary, you have seen the good lady Mrs. ----- : if she approves of you, I hope you will like to serve her. Come, sit down ; I have *much* to say to you, if my heart is not too full.

Your dear mother is gone before me ; and left me to act for her : and happy it is for you that I am alive ; for young women, particularly of your condition in life, when left parentless, are so much at their own *disposal*, that they often dispose of themselves very badly.

Methinks, Mary, a separation after seventeen years tender acquaintance with thee, even from thy birth, is like parting with the blood that streams through my heart, especially as thou art going into a world thou art not so well acquainted with as I am. Believe me, it is a world full of danger ; yet, if thou hast the wisdom, whenever possible, to avoid, and the fortitude, when unavoidable, to withstand the assaults of temptation, then will thy virtue be confirmed, thou wilt enjoy the heart-felt tran-

quillity of an approving conscience, and wilt feel the force of that beautiful sentiment of the psalmist, "Great is the peace they have, who love thy law, O God."

Remember, Mary, thou hast a father besides me, a far greater and better, to whose care I recommend thee ; and if thou couldst but always bear in mind that his eye is ever upon thee, that with him "the night is as clear as the day," and hence learn to act always in his holy presence ; and to ask thyself continually, "Will not such company, will not such amusement lead me into sin ? Durst I solemnly ask of God to prosper such or such an undertaking ?" then would my heart rest assured that thou wouldst escape the evil that is in the world ; for those who walk in his fear he hath graciously promised never to forsake. *O God, preserve my child ! keep her from presumptuous sins ; and cleanse her from those secret faults which cleave to our imperfect nature, and make her acceptable to thee, whom I have sought to serve, by bringing up my children in thy fear.*

You cannot easily conceive how dear you are to me ; but know, my daughter, that while I employ my thoughts and indulge my anxious wishes to preserve you, I also consult my own happiness with regard to both worlds : so hath the wisdom of the Almighty ordained.



that good intentions, and good actions, are ever self-rewarded.

Consider, my dear Mary, that whether you look up to heaven, or down upon the earth, if your thoughts are not dissipated like the thoughts of a child, you will see infinite reason to adore your maker.

There is nothing to discourage you in the duty of *prayer*: There is no bodily labour in the discharge of it, unless it is spun out beyond measure, which it never ought to be. All rational exercises of religion would be highly pleasant, were not men extremely degenerate. Far indeed from considering it as a task, I hope you will make such progress in the fear and in the love of God, as to know by experience, that prayer is a very great privilege. I assure you, Mary, that when I retire, and pour out my heart in the presence of that Being to whose goodness I am indebted for every thing I possess, and upon whose favour hangs every future hope: I assure you, Mary, that those are the happiest moments of my life. Even contrition for past offences, and sorrow for innumerable remaining infirmities, when accompanied by deep humility and due resignation of mind, diffuses over it a sweetness, a calm serenity of spirit, which the little interests of the present passing scene, its prosperities or its adversities, can neither give, nor,

in any outward circumstances, however afflicting, can wholly take away.

The gracious and awful presence of God, and the continuance of his blessing towards you, is not only necessary to your success, but also to your very being. When I go into my fields, Mary, I look up with joy towards the heavens; but where the stupendous height of them ends, is past searching out: I can only *adore* and *wonder*! When I arise to my work, and behold the glorious appearance of the sun; I consider it as a "marvellous instrument of the work of the most High" and eternal God. When I behold its effects shewn by day, I rejoice; when I consider it as the means whereby my blood circulates in my veins, and gives motion to my pulse and heart, I fall down in gratitude, not to the *sun*, but to *him* that made it, and rules its power. This is also the instrument which animates even the clods of the earth, making the grain shoot from its bosom, and in due time bringing it to maturity, for the use of man. Were it kept bound in the winter's frost, I need not tell you that my labour in sowing would be lost.

But what is this compared to the beauty of the heavens and the clear firmament, when we enjoy fine weather? Is not your heart enraptured when you consider whose handy-work it is? Do not the spring and summer charm

you with the melody of birds, the verdure of the earth, and the refreshing stream? Can you see a rainbow and not praise him that made it? "Very beautiful it is in the brightness thereof: It compasseth the heavens about with a glorious circle, and the hand of the most High hath bended it." Hast thou not considered how often the showers refresh the earth, when it is weary with drought, and as they fall bring with them marrow and fatness, to cheer the hearts of men and beasts? The snow also bringeth plenty on the earth by the manure contained in it. "As birds flying, the Almighty scattereth it, and the falling down thereof is as the lightning of the grasshoppers. The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it." And hast thou never stood in religious reverence, though I hope with no childish fears or foolish dreads, at the noise of thunder, and storms, which make as it were this globe of earth to tremble? But when the lightnings come with astonishing swiftness, art thou not struck with awe? Great, O Lord, and wonderful are thy works!

As the day declares the glory and power of God, so at night, when you retire to refresh your wearied limbs, consider every star hung out as a lamp to shew you his marvellous



works. Consider that he also made the moon "to serve in her season" (as the months roll round) "for a declaration of time," and the sign that time itself will have an end.

All these wonders in the heavens remain in no less astonishing order, "and never faint in their watches." They move at the commandment of the most High, and without his wise and incomprehensible direction, we mortals could not exist. We should be devoured by fire, or drowned in water, or chilled to death by cold. Thou, my child, wouldest fall like a leaf in autumn, even in the spring and bloom of thy life.

Learn then, not by belief only, but by practice, and a habit of thinking, that *God is all in all*. "When you glorify the Lord, exalt him as much as you can, for he will ever far exceed; and when you exalt him, put forth *all your strength and be not weary*." Our praise is grateful though it be weak. O my daughter, *he is all in all*. "He hath made all things, and to the godly he hath given wisdom."

Thus far you may judge from what you see and hear, and surely blind are those who will not see the glory of God displayed in his works; and deaf, when they will not hear his voice, either of reason or faith, though these proclaim their commission as received from heaven.

## DISCOURSE II.

ABOVE all things I charge you, my daughter, to pay a strict regard and reverence to the sabbath of the Lord. Let this be one of your first concerns, and remember that the sabbath is of divine appointment.

The neglect of this day, in all civilized countries, has been generally the great inlet to all manner of wickedness. It were easy by a variety of arguments to prove that wherever the sabbath is broken, a whole tide of wickedness will flow in at the breach. And as God has *blessed this day and hallowed it*, so they *unbless* themselves who profane it ; and the keeping it holy is one of the great duties of both Jew and Christian.

It is the neglect or abuse of the sabbath to which we may impute many of the evils under which our country labours, in respect to sobriety and good discipline, reverence for laws, and such a regular uniform conduct as becomes good subjects and good christians.

Rejoice then at the return of the sabbath, not so much that you rest from your labour, as I hope you will be permitted to do, but that you have so fair an opportunity of offering your heart to your maker.

The Almighty has declared, that he is pleased with the incense of prayer and praise, offered by numbers of his rational creatures assembled for the same purpose, and to make joint-supplications for mercy for their offences. Go then with gladness to the house of God, not only to worship him, but to hear his word from the mouth of his ministers. Our own hearts are deceitful, but be well assured that those who have pleasure in praying to God, and put their trust in him when they pray, instead of flying from his house, they will fly to it as the place of their highest comfort and joy : praise and thanksgiving will be their entertainment, and they will pour out their hearts in humble acknowledgment of their sins past, and renew their resolutions of amendment.

The first and greatest object of religion, next to the belief in God, is to worship him. Now whether you do this in publick or in private, take the wise man's advice : " Before thou prayest, prepare thyself, and be not as one that tempteth the Lord." Remember also that there are two branches of devotion, *supplication* and *praise* : The *first* is the *confession of sin and misery*, and petition for relief ; the last is an angelical and heavenly duty. The distinction is obvious, but I fear it is not made so often as it should be, and the



reason is but too plain ; people in general are not sufficiently attentive to their prayers ; they utter words, but do not therefore pray.

The duty of attending divine worship being required of all christians without distinction of persons, those who take the liberty to dispense with it, and seldom appear at the house of prayer, are generally ignorant and abandoned wretches, who loiter about seeking a miserable diversion of their thoughts, having scarcely ever meditated on the being of a God.

As God has made a separation of the sabbath-day to himself, to distinguish it by peculiar acts of devotion and religion, and it is so happy a fence against impiety, it is a sad instance of the ignorance and irreligion of the present age, to see it so universally disregarded ; neither is it sufficient merely to attend publick worship, for surely to spend the remainder of that day in unmeaning dissipation and unprofitable visiting, is not to keep it holy (that is, separate or appropriate to purposes of religion) but, to say the least, does much more defeat the gracious intention for which it was instituted (namely, to call our thoughts to the things of God and our own everlasting interests) than if it were spent in the regular exercise of our daily calling.

God requires our obedience ; but it is one

argument, amongst a great many others of his infinite goodness, that he does not require it in any instance, where it will not eventually promote our own happiness and exalt our character. He requires, indeed, that we should sometimes deny ourselves a present indulgence or amusement, but then it is only in cases where such present indulgence or amusement would be hurtful to ourselves or others, or would in its consequences be prejudicial to our more important and everlasting interests. Well therefore might the Psalmist cry out, "*Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, and healeth all thy diseases. Who redeemeth thy life from destruction, and crowneth thee with loving-kindness, and tender mercies. Who filleth thy mouth with good things, so that thy youth is renewed as the eagle.*" Thy devotion should indeed fly on the wings of love to the God that made thee.

It is the crime and misfortune of people in our condition, and perhaps of our betters also, that when we meet to worship God, we do not generally address him with that awe and homage which become rational creatures, and, as we justly stile ourselves, miserable sinners. My dear Mary, endeavour to impress your mind with some suitable ideas (yet imperfect and inadequate they must ever

be) of his boundless grandeur and transcendent excellence ; and remember that however faulty some of our superiors may be in their stations, the greater part of us are generally worse in ours, and therefore we should mend our own manners. There are many who know their duty, yet do not practice it ; but when our betters do not shew us an example, it is in our power to put them to the blush.

The false notions, joined to the rank hypocrisy of some of the Jews, in our Saviour's days, ran so high, that they pretended to be much scandalized at his doing works of mercy on the sabbath-day. This he reprehended with severity, leaving us a silent lesson, that such employment ought not to be deemed as labour. Works of necessity are also warrantable, such as pulling the ox out of the pit. But what shall we say of those, who, having much time on their hands on this day, when the season will not permit them to walk abroad, employ themselves about any thing, rather than in reading the scriptures, and pious and instructive books. Alas, how wretchedly do they murder their time !

An idle person at any time is a bad sight, but absence from the great business of the sabbath, and during divine service, is monstrous indeed !



### DISCOURSE III.

OUR discourse yesterday was very serious, Mary, but I did not finish what I had to say. Indeed it demanded great attention, for it was in effect nothing less than a lesson of instruction to prepare for eternity.

What a deplorable condition are those in, who live all their days as *without God* ; and those who do not pray to him cannot be said to live with him. How grievously painful it is to the human heart, not rendered callous by the habit of wickedness, to think of being afloat in a wide sea, without provision, compass, or ballast ; tossed by the tremendous billows, and driven by tempestuous winds, uncertain whether to sink in the profound abyss, or be dashed against the rocks, or perish by some more dreadful accident ! Yet, this is their unhappy case, who never seek to become acquainted with, or to obtain the favour of God. This is their situation, who live, as it were without him ; and, however they may be at present engrossed by the vanities and false pleasures of the world, believe me, they will feel, and fully comprehend the wretchedness of their condition, when it is

too late. May you, my child, never be amongst this number !

On the other hand, those who make it their constant endeavour to obey the commands of God, and to worship him in spirit and in truth, gain such a filial trust and confidence in his goodness, knowing that all their interests, present and future, and the interests of those whom they love, are perfectly safe in his hands, that they have scarcely any remaining solicitude, save only to do their duty ; and what was it but a temper of mind like this that enabled so many persons, recorded in the scriptures, and other histories of the greatest authority, to triumph even in death, submitting cheerfully to the torture, when the cause of religion called them to maintain the truth, and to seal it with their blood ?

Prayer is an intercourse between our heavenly father and our own hearts, and therefore it is impossible to worship him acceptably, but in *spirit* and in *truth*. This is so agreeable to the common sense of mankind, that it is very easy to understand why mere words, in which the heart hath no share, are called the *sacrifice of fools, who consider not that they do evil*.

The pious Archbishop SHARP tells us, "*Prayer* ought to be the continual exercise of life, for it is to the soul, what meat and

drink are to our bodies, their repast, their support, their nourishment. *Prayer* is the great universal instrument by which we fetch down blessings from above, and become possessed of whatever we want. *Prayer* is our defence and preservative against sin, and against temptation. It is the wings of our souls, whereby we raise ourselves up above this lower world to the God above, with whom while we therein converse, we become the more transformed into his nature. Whatever anticipations of heaven there be on earth; whatever foretastes we christians have in these bodies of the happiness of eternity, they are all heightened and improved by the means of prayer."

Consider the necessity of being as active in your religious duties, as in any other: this is a matter of the highest moment. The laziness which occasionally invades a great part of mankind, may happen sometimes to keep you so long in your bed, as to create hurry and dissipation of thought, by sudden calls to your duty, which may prevent your morning-prayers; and you will set about your business without having offered up your devotion to the Almighty. When this is the case, as soon as you recollect, repair the fault immediately in the best manner you can. We may pray in thought, nay even in words,



without acquainting the world what we are about. If, after recollecting, you decline doing your duty, and any evil should befall you during the day, you will suffer this double self-reproach, that you first omitted your duty, and then increased your guilt by neglecting to ask for the protection of heaven : you suffered business, or some trifling object of amusement, to possess your mind, in preference to the God who made you. And if no distinguished misfortune should happen to you on that day, you will be the more subject to the omission on another day, and accumulate your guilt, and your sins to be repented of. Nothing is more true in general, than that the omission of good is the commission of evil, and it is true in this instance.

Be therefore sure of your *morning prayer*, and rise *early* that you be not interrupted in this duty. Habit will soon render it familiar, and you will receive some part of your reward in the benefits of early rising, which I need not tell you who are accustomed to it.

There is more respect, decency, and propriety in praying on our knees. Prayers in bed are usually called ejaculations, as when we are just falling into the arms of the death of sleep, or rising again, as it were from the grave, when we awake.

Make as sure of your *evening prayer*, as of your bodily *rest*, without which you would die.

My master once told me, that it is a proverb among the *Hollanders*, who are a busy nation, that "no one ever loses any time by praying, or is the poorer for giving alms." The first part is very obvious, and the last may be easily reconciled, where prudence is exercised.

Among various excuses for negligence, you will hear some silly mortals plead *want of time*. This is as false in fact, as it is absurd in opinion ; for if you should be interrupted in falling on your knees in secret, pray, as I have just mentioned, secretly, as you sit, or walk, or stand, or work. But at all times, when you pray, collect your thoughts, that your heart may keep pace with your tongue.

This is as essential a duty as it is to pray at all ; and for the same reason, short prayers are preferable to long ones.

Our prayers are our true and faithful friends, who will never forsake us. They are our guardian-angels. We may enjoy the happiness and advantage of their company in a palace or a dungeon ; and without their aid we cannot have the least security that we shall be constant to God ; live like believers in him ; or be obedient to the laws of Christ. If you do not seek for the mercy of God, you cannot expect to find it. You are commanded to seek, and *promised that you shall find*, if you do seek ; but not, whether you seek or no.

Consider, my dear Mary, the state of human life, and the dangers which surround you, and all the children of men. We are all subject every day and every hour, to pain and sorrow, sickness and death ; and should live prepared for whatever a day may bring forth. We are subject to a greater evil than the certainty of death ; we are subject to *sin*, and therefore must take heed, whilst we think we stand, that we do not fall. You are sure that life must end in a few uncertain years. It is impossible, being in your right mind, that you should not be anxious for the event, what is to become of you, through the numberless ages of eternity. We are all persuaded that we have souls, and believe they will be saved or must perish. We are continually in hope or fear of something ; and for the same reason that we believe in a state of rewards and punishments after death, our fears and hopes extend to objects beyond the grave. Every one knows this, who is not stupid : what then can you do, to take out the sting of your fears, and to render your hopes not only comfortable, but joyful ? What can you do, but apply with all your heart and understanding, with all your mind and all your strength to God, beseeching him that he will shew you the paths in which you ought to walk ; and moreover by comparing together your



own character, and the terms on which salvation is promised in the gospel, endeavour earnestly, so to conduct yourself as to come within those terms, or in the apostle's language, "to secure to yourself a good foundation," and to "lay hold on eternal life."

And, indeed, what is religion (of which prayer is one of the highest acts) but the knowledge of the most excellent truths, the contemplation of the most glorious objects, the hope of the most ravishing pleasures; and the practice of such duties as are most conducive to our happiness?

Be well assured, Mary, and I think you have tried the experiment, that your inclination to serve God faithfully in your thoughts, words, and actions, and your power of doing it will increase in proportion, as you rightly perform the duty of prayer. On the other hand, if you should forsake the paths of virtue, you will as certainly cease to look up to God, and your inclination to all goodness will daily decrease: of this I have known numberless sad and deplorable instances. Heaven preserve thee, my daughter!

#### DISCOURSE IV.

MANY of us are apt to fall into a fault which seems to proceed from a right principle, though not rightly understood. Reserve is in no instance more proper than with regard to prayer ; yet it is equally true, that a false reserve oftentimes betrays the cause of devotion. When people are afraid, or ashamed, of doing what is right, they are in the more danger of being led to do wrong. There is a kind of resolution so essentially necessary to religion that it can hardly exist without it. We must be firm on all occasions in doing our duty, considering it as an unchangeable obligation incumbent on all the children of men. You have heard of women, who in the first ages of christianity, exposed themselves to flames and tortures, rather than give up their integrity, and this with as constant and intrepid a mind as the bravest man that ever lived. There is nothing great without constancy : and it is our duty to possess our minds with such resolution, that as no fear of pain should affright, so no temptation to pleasure should entice us from our duty. And without this habit of firmness and resolution,

we shall never be able to withstand the many temptations to do what is wrong, or to neglect what is right, that we shall meet with from the false maxims and mistaken opinions that prevail in the world.

We are commanded, it is true, by our great Lord and Master, to pray in secret, that we may not be seen of men ; that is, not to seek the praise of men, as the Pharisees did. You remember our Saviour expressly mentions the gross hypocrisy of those people, in his time. However do not turn away from the meaning of your divine teacher, and act as if you were ashamed of being found on your knees. The consequence of childish fear in this instance is, that many get into an habitual neglect, and do not pray at all. If two persons meet together, both well inclined, and both timorous, or prejudiced to this opinion, they will both decline doing their duty : and what a ridiculous, and at the same time tragical figure will they make ! If they come to the point of never praying but at church, can it be expected they will be really attentive to their prayers when they are there : and can they pray at church without being seen ? Custom makes it familiar to us, to avoid all human eyes in private ; but resolution and attention to the great business of devotion should render us superior to all interruption or surprize, when we are praying.

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Your poor mother, good as she was, yet it was a long time before she surmounted that false modesty in which she was bred, which made it seem criminal in her eyes, to be seen on her knees ; but I happily convinced her, that it was our mutual security not to neglect the duty of prayer ; and that as we retired to rest and rose, at the same hour, so we should likewise offer up the incense of our prayers, with one heart and mind.

You are sensible, that in order to fix any object on the mind, we must think, or read, or discourse about it. The two last include the first ; but there is a peculiar charm in the conversation of sensible pious friends ; we are sure of their heart. My master used to say, that according to a Persian proverb, "*the conversation of a friend brightens the eyes.*" The familiar discourse of a virtuous friend is pleasing and advantageous ; but of all conversations, *that* is the most interesting which leads us into the paths of everlasting happiness. Such as this can hardly come from any, but the good and wise : those only deserve the name of friends, who are true to their own hearts, and confess the power of religion ; persons of a different turn can only do us kindnesses, and be agreeable companions. If you would be wise, you must sometimes submit to be thought foolish. The

first thing a wise man considers is *the end of his being*, the next how he shall attain that end ; and you may be well assured, whatever tends to promote the cause of true religion, goes so far in the attainment of the true end of life, and exalts human nature. Yet alas, Mary, whether it be amongst us or the great vulgar ; whether it be from fear of the imputation of ostentation, or hypocrisy, or to avoid any other thing which the world least applauds, I do not find that it is a custom or fashion among the gentry to say any thing at all about devotion, neither as it relates to themselves, nor their servants. Some of the truly zealous, and some of the enthusiastick part of us talk of it occasionally ; but for want of distinguishing true zeal from enthusiasm, which is as different as light from darkness, most people are apt to draw one common conclusion, namely, that those who speak of piety are not pious, in the sense that piety is allowed to be amiable, good, and praise-worthy. My master used sometimes to give his sentiments in company, in a rational and familiar manner, like a man and a christian, as I thought ; but I am sorry to tell thee, Mary, his acquaintance, who were otherwise sober people, were generally as silent as the grave, as if it were a matter of no moment to them, or that they were totally in-

capable of uttering a single word on the subject, with any propriety.

In your tender years, you listened to my discourse, as if you meant to engrave every word on your heart : and when you prayed, you looked up to heaven, seeming to feel the force of your words, and to mean what you said. Cherish this custom, and hold it nearest to your heart. You have sometimes seen your mother on her knees, with streaming eyes, entreating the Almighty to pity your poverty and your sex, and shield your person from the merciless hands of the vile destroyers of female innocence. You are now come to years of discretion, and know your own danger ; therefore you must consider your own prayers as your surest guard : and if you pray to your heavenly father with real devotion, (let the world go as it may) he who heareth in secret will reward you openly.

Among the various helps of performing the duty of prayer, I reckon it one of the greatest to utter words slowly and solemnly, weighing their sense and meaning. Whether it be comfort or advantage, it must arise from a close attention to the object, to whom you address your prayers. Your attention must be kept awake, that you may neither tire nor wander in thought. These infirmities are much alike, and human nature is much ad-



dicted to them. The more you perceive either of them, the more watchful you should be of yourself, and accommodate your prayers to your real powers of mind ; at the same time, do not deceive yourself, and under a fond notion of an unavoidable defect, in this particular, become habitually negligent. Our hearts are more treacherous than we are apt to imagine. It is certain that a multitude of words will not avail ; but if you are indolent, cold, and unwilling to pray, you may think a few words too many. In such circumstances you cannot be said to offer up your heart to God, be your words ever so few.

A consciousness of the weakness of our nature, respecting our inability to expand the wings of our devotion beyond a certain measure, naturally creates such an humiliation of heart, as is one of the essential requisites of piety, and constitutes a chief part of it. *Family-prayer* is another means to help us in this duty of devotion. This seems to be a mutual security to every one in the family, that they shall say their prayers at certain times, whether it be once or twice in a day. If such prayer is properly repeated, it will rouse the powers of the mind, and conquer that coldness and unwillingness which is so apt to seize the heart, in this instance, if we do not keep a strict watch over it. But such family-

prayer is so much out of fashion, that you will rarely find it.

I fear that servants receive but little benefit from their master or mistress in this instance. They think it enough, that they have the proper authority over us as their servants, and expect from us strict justice and fidelity ; yet they seldom go so far as to inform themselves where the servant learnt to be just and faithful. The only solid security for justice or fidelity is founded in religion : But if every master supposes his predecessor performed his duty, young men and women, not duly taught by their parents, will be left to act at a hazard ; and thus it happens, that many servants have little or no sense of moral or religious obligations.

So that you see then, this great business depends generally on yourself. Women are justly called the *devout sex* ; and they are most distinguished for *piety*, as well as for the duties of domestick life, yet from a false delicacy, in which religion hath no share, I have observed, that some ladies have thought themselves absolved from all demands relative to *family-prayer*, because they were not married ; and yet I do not remember to have met a single word in the New Testament which makes any such distinction ; on the contrary, some passages suppose single persons most at

liberty to promote the exercise of such religious duties ; those who are married being obliged to obey their husbands. You see that people never want reasons, such as they may be, for doing whatever they like, or for letting alone what is not agreeable to them, and for being inattentive to their eternal obligation of worshipping God under their own roof.

In the comparative view of *private* and *publick* prayer, you ought to consider, that although it is the custom of the world to follow example, rather than precept or instruction, it would be much safer, in most cases, to follow instruction. It is an indispensable duty to worship God in publick ; those who go to church merely from custom and decency, have seldom much inclination for devotion, publick or private ; and the same authority which requires publick worship, requires private also. “ The prayer of the humble pierceth the clouds, and till he come nigh he will not be comforted.” This is not said of *publick* or *private* devotion, for it is supposed that the same warmth and sincerity accompanies both. To *pierce the clouds* with our prayers, is a very strong and beautiful expression ; and it certainly must be the importunity of our supplications, when they come from the heart, directed by the understanding, and attended with fervency and zeal, which alone



can be supposed to reach the ears of the Almighty, or afford comfort or joy to the mind of man. Amidst all the bustle of the world, I *consider that person as the happiest of the children of men, whose addresses to God are the most acceptable.*

If you *fear God*, you will be led to respect the preachers of the gospel. The wise man considers it as a trial whether we love God or not, by our *reverencing* or *forsaking* his faithful ministers. And indeed it was natural for a wise man to draw this conclusion, because in common life, in proportion as we love the master, we shew a proper regard to his servants.

You and I now stand before the everlasting father, and sovereign of the universe, on a great and solemn occasion : very great to ourselves, however insignificant to the world. As a *father*, I *command* you ; as a *friend*, I *entreat* you ; to pray constantly and uniformly every morning and evening. Be assured my dear daughter, it is the means which will bring you a blessing and success in life ; and without it you may easily stab mp peace, and bring these grey locks with sorrow to the grave. If you pursue my maxims, and obey my precepts, though we should by visited by the cold hand of adversity, yet our *lives* may be *comfortable* ; and *death*, when heaven shall call us hence, will open a passage to a joyful and glorious eternity.

## DISCOURSE V.

ADDED to the arguments already urged in favour of the duty of prayer, I must not omit to mention the example of Christ, and you know, Mary, what I have often told you that your having been baptised merely, will not entitle you to the glorious promises of the gospel; you must obey the commands of Christ, and in self-government, piety to God, and benevolence to your fellow-creatures, you must endeavour to imitate his example. In the history of his life, we read often of his retiring to prayer. Luke v. 16. xi. 1.

This was that mighty prince, who made his triumphal entry into *Jerusalem*, not with the splendid shew of an earthly prince, to please the fancies of men with a tinsel-glitter, but to fill the heart with joy, even with the hopes of heaven, and happiness immortal. They shouted "*Hosannah to the Son of David. Blessed is he that cometh in the name of the Lord!*"——Blessed indeed was he to whom God had given power to open the eyes of the blind, who enabled the dumb to sing, and the lame to dance for joy. Yet such was the fatal blindness and perverse disposition of the

rulers of the *Jews*, that they *condemned* this glorious prince of peace to die upon the cross. And what heart can conceive, or what tongue can utter the dreadful scene then represented on the theatre of the world? This mighty prince and redeemer, this divine saviour, was *buffeted, mocked, and spurned*. He was dragged to execution like a felon, and nailed on the cross. There his heart heaved with agony of pain, and not less with pity; for he cried to God; *Father, forgive them, for they know not what they do!* He then inclined his head, and expired. You remember, Mary, what you have read in the New Testament, upon this subject; the earth trembled; the veil of the temple was rent; the rocks burst; many of the dead arose, and appeared before men's eyes; all nature seemed for a time to be convulsed, and, as it were, expiring with the Son of God.

But what was the consequence of this *unparalleled* obstinacy and wickedness of the *Jews*, who were the voluntary instruments of this act of cruelty and injustice? Their famous city of *Jerusalem*, and their holy temple, which was of such immense value, were forty years after destroyed by the *Romans*. *Jerusalem* is now in the hands of the *Turks*, and of very little moment, though once the pride of the whole earth. And as to the *Jews*



themselves, their state was destroyed, and the people dispersed over the earth ; and now for near seventeen hundred years, the Almighty hath not permitted them to collect themselves into a body, or form a government, being scattered in *christian*, *mahometan*, and *pagan* countries ; manifesting to the whole earth the truth of the gospel of Christ. You see some of their descendants, who live among us : they maintain to this day their particular customs and manners ; they neither keep the *same sabbath day*, nor eat the flesh of animals killed after the same manner as ours. They do not mix with the world as soldiers, seamen, or husbandmen ; they intermarry only among themselves : in a word they stand as *monuments* to remind us of this great event, though themselves are *unbelievers*, and still look for that very *Messiah* whom their forefathers crucified, as you declare in your *belief*.

There are some of our condition, Mary, so little instructed in relation to prayer, that they do not distinguish the *belief*, or declaration of what they believe, from an address or prayer to the Almighty. There is indeed this likeness, that both are of a very serious and solemn nature, and require a very close attention to the sense of every word, that sufficient time be given for recollection, and assent of mind to the full meaning of them. This is the

first step towards religion : The *second* is the knowledge of the *commandments of God* : The next thing is a firm and steady resolution of *obedience* to such commandments ; and *lastly* our prayers being added, imploring the divine assistance : these obvious and plain operations of the mind, mutually aid and support each other, and employ their joint forces to combat sin and triumph over the world.

As you believe the resurrection of the dead, and the life everlasting, and that Christ is appointed to judge the living and the dead ; he will certainly judge you, and he will as certainly pardon or condemn you. If you shall have earnestly endeavoured to live according to your belief, and agreeably to the commandment of God, and the precepts of the gospel, you will be happy for ever ! really, truly, and substantially happy in the endless ages of eternity ! If you have not so lived, and die impenitent, we have the same authority to believe you will perish everlastingly !

And now before we leave this subject, I must observe to you, that it is trifling to talk of the religion of Christ, and to pretend to be one of his followers, and not to remember him in whatever he hath commanded.

I have much reason to fear there are many who live and die without receiving the sacrament of the Lord's supper. Some begin



very late in life to receive it, and others leave it off very early. This negligence arises from very wicked, or very foolish reasons, or no reasons at all. People stand in awe of this solemnity, as a very good thing ; but do not partake of it, because they think themselves not good enough ; and they act as if they were determined to be no better, or as if they did not think this could be any means to make them better, though it is required by Christ himself.

If I was to invite my neighbour to sup with me, and he excused himself because he was not in a cleanly condition, would not you be astonished that he did not set about to wash himself ? But supposing that I were to furnish him with the requisites for making himself clean, and he should still insist that he should not come ; might I not suspect that he was not heartily inclined to my friendship, and sought for reasons to excuse himself ?

There is no miracle in the effects of this holy ordinance : it neither saves nor destroys, but as it operates on the hearts, the lives, and manners of men, like other religious duties.

Our Lord and Master, in whom we profess to trust, invites us to his supper ; as upon another occasion, he says, " Come unto me all ye who labour and are heavy-laden, and I will refresh you." And do you think you can go to him, in true sincerity of heart, and



not find refreshment? He directs us, on this occasion, the most solemn the world ever knew, to go. He, the Son of God, was going to suffer a cruel and ignominious death, and commanded us to do this in remembrance of him; and do you think, while memory holds a place in your brain, you should forget him? He tells us why we should do this, and how it is to be done. He bids us receive the bread and wine in remembrance of his death and sufferings, of his body pierced and blood spilt, as a token of his wonderful love towards us; and requires this memorial to be continued through every generation, until his coming again in glory.

Would any person in his right mind, refuse such an invitation from the greatest and best friend in the world, upon so vast and important an occasion? Can any one decline coming to this heavenly entertainment, without a neglect, which is an affront to so great a Lord of so great a feast? And if we consider the command, as coming from the great Captain of our salvation, is not our refusal to obey it, of the same nature as a soldier's defence, when he disobeys his commander?

As to the intention of this ordinance, you may consider it in these several views.

1. It is to *fix* and *imprint* on your mind, in a manner the most *lasting*, the remem-

brance of the death of Christ, as the strongest motive to your obedience.

2. It is a commemoration of his death, in an humble acknowledgment of its being the *ground of your hope of eternal life.*

3. It is a publick declaration to the world of your faith in him, and that you on your part will endeavour to become holy, as he was holy, and to continue down the *memory of his love to all generations.*

4. It is a high expression of your thanks and gratitude to God for his unspeakable mercy in sending his son into the world for the redemption of mankind from sin and death.

5. It is a confirmation, on your part, of the covenant which God hath made with us, and a thankful acceptance of those *conditions of pardon*, which he has offered, and whereby we acknowledge and renew our obligations to obey him.

Now of all commands, it is natural to lay the greatest stress upon those which are given us by our friends, a little before their death, especially if we really love them, and they particularly desire it to be done, in remembrance of them. Let us suppose that the lady whom you are now going to serve, by an astonishing mark of her love and compassion for you, should preserve your life; suppose she should

not only snatch you from the grave, but die herself in the attempt? Suppose likewise that she were to leave you a creditable maintenance upon the condition of your doing some particular act easily performed; would you not do it? would not your neglect appear the blackest ingratitude, whilst your folly would be the derision of children, for you would lose your support by a negligence which would plunge you into poverty, and give you the character of a mad-woman or an idiot? And yet, alas! what could she, or any mortal do for you, or any other? she might save your life for a few days or years, and render that life comfortable, whilst it lasted; but here all her kindness must end.

As to the matter which frightens some, it stands thus. *St. Paul* reminds us, that as we have *houses to eat and drink in*, we should not come to the house of God, and to the Lord's supper, not distinguishing a solemn act of religion from a common meal, which was the crime of some of the *Corinthians*. Well might he tell them, this was eating and drinking their own condemnation; which he interprets by saying, that God would be provoked to inflict several kinds of judgments upon them, *if they continued to act so wicked a part*. But what is this to the purpose of those childish and fantastical fears, which a



great part of us entertain in relation to the celebration of this act of devotion? Solemn indeed it is, but when we fall down on our knees before God, or send up our hearts to him in prayer, is not this also a solemn and awful duty? As well may we say, that we will never pray, because it requires thought and seriousness, as that we will not receive the sacrament, for fear of offending God. Believing it to be the command of Christ, we offend God most surely by not receiving it, and if we are to come to the table of our Lord in charity with men, with an intention to lead a new life; do we not do just the same thing when we pray? If not, we are guilty of mockery, for we implore the mercies of heaven, (as I have already observed) upon the very terms and conditions of forgiving others; (which is far from being a hard task.) And as we always mean to repent, we mean to amend; and what is this but leading a new life?

Let people then look into the Lord's-prayer, and it will stare them in the face; they will be astonished how they could live so long in neglect of the sacrament, for such a reason, and yet say this prayer once or twice every day of their lives!

In regard to the frequency of receiving the sacrament, there is no time exactly pointed

out. The doing it frequently seems to be implied, by the words of our Saviour, "Do this as oft as ye drink it in remembrance of me." For my own part, I see not how any christian can decently turn his back on the Lord's table.

If you would maintain and keep yourself in a constant *general preparation* for the holy communion, so as always to be fit, upon the shortest notice, to partake of it, (that is, if you would really endeavour to be a christian) be careful in the observation of these following rules.

1. Be diligent in your endeavours to know and understand the several parts of your duty to *God*, to *men*, and to *yourself*; for which end, you must be careful to make the best use you can, of those means of instruction and knowledge which God has put into your power; such as reading the holy scriptures, and other good books, or hearing them read; attending upon the publick offices of preaching, catechizing, and the like.\*

2. You must, upon all occasions, be industrious and zealous in avoiding every sin, and to practice and perform every duty according to your ability and opportunity for the same.†

\* Prov. iv. 5. John v. 39. 2. Tim. iii. 15. John xiii. 17.

† Tit. ii. 11—14. Matt. vii. 21. Luke xii. 47.

3. You must very often think and meditate upon your ways, and all your particular practices, and examine whether or no they are agreeable to the rules of your duty; that whatever you find you have been deficient in, or done amiss, you may take the better care to rectify and amend, for the time to come.†

For which end and purpose, this following easy, but very profitable task, is recommended: namely, two or three times in the course of each day, to carry your thoughts back, and consider what you have been thinking, or doing; and how you have spent your time. As for example; ask yourself,

When first I awaked, did I think upon God, and recommend myself to his almighty care and protection? Did not worldly, or sinful thoughts, first take possession of my heart?

I was lately in such and such company; how, and after what manner did I behave myself; were all my words and actions innocent, modest, and fitting? Did I give no offence to God, or scandal to the world, by any thing which I either said or did on that occasion? &c.

Such questions as these, if you would constantly and seriously put home to your conscience, while things remain fresh in your

† Psalm iv. 4.—and cxix. 59. Lam. iii. 40.

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memory, what a mighty influence would they have upon you, to restrain you from evil, and excite you to do that which is good, with joy, and pleasure ?

*And as to particular preparation,*

I. Whenever notice is given of the celebration of the holy communion, immediately resolve, by no means to miss that opportunity of commemorating the sufferings of your blessed Lord and Saviour. But if you are careful every day, as you ought to be, to live as becomes a christian, you will not need any other preparation.

I would recommend to you however, to remember, that the whole duty of a christian is reducible to three heads ;\* and every time you receive the holy communion, you will do well to put, at least, these three questions seriously home to your conscience.

1. Do I effectually shew my love to God, by a due honour and respect to him in all my thoughts, words, and actions ?

2. Have I a true and sincere love for myself : that is, do I love my soul better than my body ? and am I more heartily concerned to secure my everlasting happiness in the world to come, than to compass my pleasure or profit in this life ?

\* Matt. xxii. 37. &c.

3. Have I a real and sincere love for all mankind, without exception? And do I avoid hurting any person by word or deed where I can possibly avoid it? And am I ready to do good to every one whatsoever, wherever I have ability and opportunity?

If you meditate on these three questions seriously for a little time, there is scarce any sin that you have been guilty of, but it will occur to you.

4. When by the examination of your conscience you have set your sins in your view, and have seen what your particular deviations have been, then make your humble confession to Almighty God, and implore his assistance to enable you for the future to be more obedient to his commands, and to live more like the disciple of the master by whose holy name you are called.

*In respect to your behaviour at the holy communion,*

1. Strive, as at all other times in the worship of God, as much as you can to keep your mind intent and fixed upon what you are about; and lay aside not only all vain thoughts, but likewise all such as are impertinent to the present business.

2. Take care to behave yourself with such outward decency, and composedness, as may be a sufficient token of that inward devotion

and reverence which you bear in your heart, without gazing about, or any way unnecessarily moving your body, or whispering to any one that is near you, or doing any thing of the like nature.

3. While the service is performing, join all along with the minister and congregation, with your heart and thoughts lifted up to God.

4. Take care, likewise, to avoid all affectation, and not to behave yourself in such a manner, as if you had a mind to be taken notice of for a person of extraordinary devotion. For which reason, whatever private prayers or meditations you may have to offer to God, put them up in your thoughts alone, or let not your voice be heard.

While the bread and wine are distributing, employ yourself with such meditations and prayers as these.

1. Bethink yourself what those sins are, to which you have been most inclined ; and in the presence of God, seriously and stedfastly renew your resolutions of being careful to abstain from them for the time to come.

2. Consider, what opportunities you ordinarily have for the doing of any good works, and stedfastly purpose to be diligent hereafter in making use of them.

3. To this add the following Prayer :

“ Merciful God, assist me with the help of thy holy spirit, that I may always keep those



vows, and good resolutions, which thou hast enabled me to make ; that I may never return to any of my former sins, but hereafter serve thee faithfully in the constant practice of virtue and religion, through Jesus Christ our Lord. Amen.

4. And here express your charity, by putting up a prayer for all mankind in this or the like form :

“ Lord, if it be thy gracious will, extend thy mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they all may receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O God, and bring them, and all of us throughout the whole world, to true repentance, that we may all live righteously here, and in the end, be happy with thee hereafter, through Jesus Christ our Lord. Amen.

5. Then employ yourself with reading and meditating upon some select portions of the holy scripture, until such time as the minister is ready to proceed with the publick office. I need not here transcribe any particular texts, but will leave you to make choice of such as are most agreeable to you. If you should be at a loss, read *the hundred and nineteenth psalm*, where you will easily find proper mat-

ter enough to employ your devoutest thoughts upon this occasion.

6. When the service is ended and the congregation dismissed, depart to your home or place of abode; and as soon as you have a convenient opportunity of retiring into some private place, first look back, and consider whether or no, in the performance of this holy office, you have behaved yourself in all things as you ought to have done; and if you find that you have been any way short, or defective therein, resolve to take better care for the time to come.

7. And then conclude with this or the like prayer :

“ Lord, I desire to return my most humble and hearty thanks to thee, for all thy blessings both spiritual and temporal, which thou hast vouchsafed to me. At this time, particularly, I praise and bless thy holy name, for the opportunity which thou hast this day given me of commemorating the sufferings and death of my blessed Redeemer, and also participating in that holy ordinance which he has appointed. Lord, pardon all the weaknesses and defects in the performance of my duty. And I beseech thee assist me with thy grace, that in the whole course of my life I may ever be careful to fulfil and perform those resolutions which I have made of obeying thee better for all



time to come, through Jesus Christ our Lord. Amen.

Moreover, endeavour, as the occasion arises, to call to mind what you have thought, and said, and done, before, and after the holy communion. And beg God to assist you, that you may remember your Saviour with constant gratitude; and that it may constantly restrain you from all manner of wickedness, upon the assault of any temptation, thus be-think yourself:

*“At such a time I received the holy communion, and then I seriously resolved, and solemnly promised to Almighty God, that I would heartily endeavour, in all points, to live like a christian. Shall I then, upon any account, lye, curse, swear, talk profanely, or obscenely, commit any sin of uncleanness, steal, cheat, or do, or think, any manner of wickedness? No: God forbid! I have engaged myself to God to amend my life, and to be another sort of person. And what can I expect, but wrath and indignation from him, if knowingly, or wilfully I should violate my duty and those promises which I so deliberately and stedfastly made to him?”*

You have received the communion more than once: go on. I know too well, that servants are generally extremely neglectful of this duty. If it should be the case with your fel-



low servants, I charge you, as you love the name of Christ, and desire to become his true disciple, that you do not follow their example, but strive to induce them to follow yours, in frequenting this holy ordinance, calculated to promote their present and future happiness. And in regard to yourself, tell them what *your father* said to you at parting. Remind them of the gross absurdity of supposing themselves wiser than the wisest, or more prudent than the soberest or best of mankind: let them consider if the high imprudence, the great folly, the gross iniquity, and the destruction which waits the despisers of religion, be better for them, than peace, and confidence in the mercies of God, and hope of everlasting joy. Remind them that they are as answerable to God for their neglect, as other christians of the first rank and condition. They have actually fewer temptations than people who are rich; and though they know less, they know so much that ignorance cannot be admitted as a plea.

If your companions should not be awed by your seriousness in this matter, but deride you as a young saint, you are not to reproach them, as if they were the contrary to young saints, but be patient, and go on unchanged in the way you are persuaded is right; and mourn over their foolishness and obstinacy,

who perhaps would have shut their eyes, if all the terrors of destruction stood in array before them, and opened wide their tremendous jaws.

Do your duty, I say, and still hope that others will do theirs. Thus you will approve yourself worthy, and in good time, receive your reward. What can you do more than express your sorrow on this as on all other occasions, wherein men transgress and rebel against common sense, as well as the decrees of heaven?

## DISCOURSE VI.

AS providence seems determined that we must part ; let us improve every hour that remaineth, before the day comes ; and hear me, O my daughter, with deep attention ! Whether in sorrow, or in joy : in good fortune, or in bad, death ere long will separate us. Thou perchance wilt go to the land where all things are forgotten, before thou thinkest of it : *I must go soon !* Let us both prepare for that journey, as the last thing which we shall have to do. I need not tell thee, that even these transient minutes of our discourse, which I pass with so much pleasure in thy company, bring us so much nearer to our end.

In the great view of immortality, what advantage can there be in living, but as we improve our time ? Those days are lost in which we do no good ; and worse than lost, in which we do evil. Whether alone, or in company, we must be provident of our time. We had better not live, than have bad thoughts, or spend our time in bad company. Those who seek for amusements, which are either foolish or wicked, with a view to what



they call killing of time, consider but little what a sad compliment they make to a guest, who, though we should court him with all the smiles of love, and all the tenderness and respect of friendship, is ever on the wing. There is no occasion to murder him to get quit of him. *Yesterday* is already dead ; *to-morrow* is not yet born ; and what have we then to expect *to-day* ? and shall one poor day create such distress, to make us think of murdering our best friend ? How quickly fly the hours from morn to noon, and from noon to night ? and then we fall into the arms of sleep, which is the image of death ! How monstrous is it to treat with disrespect the best friend we have in the world ? This is the case with those who abuse time.

Dear Mary, let me charge thee, as thou lovest thy tender father, to remember how difficult it is to be innocent, and at the same time, idle. If thou seekest to be happy, be industrious ! Is any thing more certain than that those who are properly *idle people*, are more troubled and perplexed what to do with their time, than the industrious can possibly be, on account of the hardest labour they perform. This is for the honour of *industry* ! But it goes much further : it proves the gracious design of providence by putting the rich and poor more upon an equality than either of

them generally imagine. The poor fill up their time with work, such as is useful to themselves and the rest of mankind; and the rich, such as are not industrious, nor employed in useful occupations, are perpetually laying out what to do with to-morrow, and continually labouring in thought, by what means they shall fill up their time: they think they have a vast superfluity, because they cannot tell what to do with it. It is probable such will repent, as many a rich prodigal who has squandered a large fortune, and been reduced to poverty, hath done. Those who understand the value of time, treat it as prudent people do their money, instead of spending a great deal upon *nothing that is useful*, they make a little go a great way.

It is the right use and application of time, which not only makes life long, but renders it pleasant also; especially when we are brought to delight in doing the will of God. What a shocking thing is it, to hear people complain, that their hours move heavily, when they should be working with their hands, or performing some duty of charity, reading some pious or useful book, or doing something that will make them wiser and better than they were before? They are sure the hour will come, when they would be glad to part with all the wealth in the world, were

they possessed of it, in exchange for a single day.

And this brings to my mind the history of a lady, once a great favourite of my master's, but on whom he could make no impression in the days of her health, who desired to see him when she fell dangerously ill. The interview affected him much, and he committed the conversation to writing. The lady in question had many amiable qualities, but she followed the train of fair triflers, and was devoted to others inferior to herself in understanding. She was sensible, affable, and polite. Her frame was too tender to bear an incessant change every night from hot to cold, and like many others she received her death's wound in a large assembly ; which my master used to call, a well dressed mob.

When this poor lady found herself in danger, her eyes were opened. She was not ignorant of my master's great partiality for her. She considered him as her friend, and thought well of his opinion ; but as a proof of her inconsistency, she had not regarded it in practice. In this extremity, she desired the favour of seeing him. Though much displeased with her conduct he readily attended on the mournful occasion. After some compliments, she said ; " You see me here in great danger of dying. You have been very good to me



on many occasions. I am sensible of the sincerity with which you interested yourself in the most important concern of my life. Would to God I had taken your advice ! How dreadful is it to live and die in folly ? I am not indeed conscious of any thing, which the world condemns, but I now understand and feel what is meant, by the world's being at enmity with God. How have I squandered away my time, as if I meant to give up the hopes of immortality for the plaything of a child ! Alas ! my much honoured friend, what pleasure can be found fit for an immortal mind, if immortality is not regarded ! O wisdom ! where was I, when I should have sought thee ? The neglect of thy admonitions now aggravates my offences ; why could I not discern the truth as well as you ? or rather why did I not practice what I knew ? I discerned the truth, but was so silly as to imagine (if I thought at all) that such as myself had a kind of privilege of exemption from the rules which you so earnestly recommended, and now, how shall I be fit for that happiness to which I might once have attained ?”

“ My guilt consisted in devoting my time to vain amusements, and in neglecting the great business of eternity. And if it were even true, that any one of these amusements singly taken, might have been innocent, yet

now I see clearly, that to make them the business of my life, was not innocent. I have shewn a pernicious example of idleness and levity. O God, forgive me ! I have sought for happiness in places of publick resort, but never found it. Had I sought his glory, who is the first and greatest object, he who is the merciful father of mankind, I should now have been happy ! Alas ! how little did I think of that Saviour, whose example was so unlike my practice ! I can scarcely persuade myself I seriously believed the terms on which he promised immortal happiness to his followers. Here I feel the sting, it pains me bitterly, how shall I extract the venom ? Tell me what I shall do ? In what expressions shall I humble myself before God ? Where shall I seek a supply for my expiring lamp, or purchase the heavenly incense of a pious heart ? My time has winged its flight beyond the reach of mortal call. I have neglected constant, regular, fervent prayer. Tell me, I beseech you, how shall I, with such sins upon my head, now implore the mercy of heaven ?”

O Mary, does not thy heart bleed at the recital ? And does it not convince thee of the importance of those truths I have been pointing out ?”

Those who are much captivated with this world, or averse to the thoughts of parting



with it, generally reckon upon years, when they should reckon upon months, or weeks, or peradventure upon days. They banish the thoughts of death, by considering him as an enemy, who will not come, if he is not thought of: but this is far from being true. It often happens when his messengers, sickness or age, are at our doors, we do not seriously believe he is coming. The reason of this I apprehend to be, that he takes such a variety of forms, we cannot well distinguish him till we feel his dart; and therefore so many make this a reason for believing that he is always at a distance from them.

In the ordinary course of things, green fruit often falls by a blast, or violence, or the various accidents to which it is subject. This is the case of those who die in youth; but as fruit that is ripened by time, and its proper season, must fall; so the aged must die. Death is the husbandman that gathers us all in.

Perhaps it may administer to the establishment of thy virtue, to know what I gathered from my master's books, confirmed by my observation, when I was young. Dost thou apprehend, that thy father is now trading on the last fifth part of his stock of life, as all men are, who are past fifty? \* Thou seest

\* Of 1000 born, 785 are dead by the age of 50, being very near four in five, therefore only one remains.



me cheerful and in good spirits, but nature, the great agent of the Almighty, has sentenced me to death. I am one in four who is to die in five years.† It is true, I do not know certainly, within five years of my own death; but this I know, that if I should live through five years, then a greater proportion than one in some other four must die, as it were, in my place.

And what think you, Mary, is your hazard? Hear, and be not discomfited! Your chance is near one in five to die in fifteen years.\* Look round thee! See how swift the scythe of death mows down the children of men. Figure to thyself the procession of human life: observe the reality of what is passing before thine eyes; behold the rich and the poor; the wise and the foolish; the virtuous and the wicked; those who make much noise, and those who are never heard of beyond the circle of their acquaintance; they all march on together to one common grave, which is always open, and never full.

Thou, though yet so young, must, notwithstanding, have observed how quickly infants pass into childhood, childhood into youth, youth into manhood, manhood into

† From 55 to 60, 31 in 173 die, which is near one in four.

\* This is founded on 502 of 15 years old: of those, by the time they reached 30, 94 were dead, so that it comes to near one in five.

middle age ; this again into what we call advanced years, and from thence how soon we appear in old age ! This progression of life, to people of observation, appears amazingly quick ! Thou hearest it from every one's mouth ; Good God, is it possible ? it seems to be but yesterday that such an one was a child ! It is possible, for the fact is really so.

The eldest, as well as the youngest of us, have designs and projects, hopes and expectations, which require time for the execution, perhaps beyond the chance of our continuance in life ; but in many cases this is necessary.

The folly and madness is to live in sin, and defer repentance, at the very moment that we see some one of our acquaintance drop almost every day, at every age, and knowing, as we do, that our knell must toll ere long.

What a bustle do we make about life, and how often forget the end and design of it ? It appears but a small object, a mere sun-beam, playing in the air, disappearing as the light withdraws, to those who consider its duration in respect of eternity, though it may indeed appear considerable to those who are not accustomed to extend their thoughts beyond it, for these have no other happiness in prospect.

Every distinct person flatters himself, that he shall not be of the number of those who die early. Providence is indulgent to us : for though every day brings us nearer to our



end, death never seems near : the hour being concealed from us, we enjoy this turn of mind, and suffer no fruitless pain. O God, how manifest is thy mercy, and goodness, in all thy conduct towards man ! Think of it, Mary, and adore him with a grateful heart. Whether thou shalt die young, or live to old age, remember, “ that honourable age is not that which standeth in length of time, nor that which is measured by number of years, but wisdom is grey hair unto men, and an unspotted life is old age.” The wise man means *that* wisdom, which will teach thee to remember thy creator in the days of thy youth, and to apply thy heart so diligently to please him, that he may receive thee into everlasting joy.

Let us be careful so to conduct ourselves, that we may not be disinherited for disobedience. Learn from such considerations, how highly valuable thou art to thyself. The great opportunity of improving in knowledge, will be after this life ; but the only opportunity of fitting ourselves for that blessedness is *now*. This is the seed time ; *that* is the harvest. If thou takest care to improve this, thou art sufficiently secure of the other ; but if this be neglected, all is lost. I have lived long ; and wish that thou shouldst take advantage of my thoughts and experience ; and now is thy age of learning. In a variety of instances I feel and deplore how greatly I



have erred, but this good at least, I hope, I may have reaped from it, to bear with patience the many infirmities of others, being myself so very imperfect. The longer I live, and the more I see of the world, its vanities and follies, the more I feel myself weaned from it; and this will, I hope, be thy case, when thou hast had the same experience. In the mean time, do thou endeavour to be every day more wise, and more virtuous: and never tire in doing all the good thou canst, in spite of the folly and ingratitude thou wilt meet with. And although I should never meet the perfection after which my mind aspires, yet it is my ambition, as I know it to be my duty and interest, to press forward "toward the mark for the prize of the high calling of God in Jesus Christ."

## DISCOURSE VII.

I DARE say, Mary, thou hast thought seriously of the subject of our yesterday's conversation. I hope it will live in thy memory, as long as it shall please Heaven to give thee breath. Thou seest how sincerely I wish to promote thy well-being, beyond the grave : I would gladly do the same to all the children of men, and thus partake of all the good they may arrive at the possession of, in that country where all distinctions cease, but those of virtue.

I told thee thy chance of life for fifteen years, and my own for five : yet hast thou not often heard people say, when they approach to sixty ; “ *Threescore years ! that is no age !* ” They know perhaps that in a *thousand* born, a few remain alive at four-score,\* and yet the chance is, that half the people of sixty will be dead before seventy†.

Alas, *poor ten years*, to strut in about the world ! And do they consider that these ten

\* Of 72 persons (the remainder of 1000 born) being 70 years of age, by the course of mortality 55 of them die within ten years ; and consequently only 27 of the 1000 remain alive at the age of 80.

† Of 135 (the remainder of 1000 born) being 60 years of age, before ten years are expired, 63 of them die, which is not far short of the half part, to die before any one reaches to 70 years.

years, are but broken fragments of time, divided out amongst the number of candidates of life ; some have only *one* or *two*, and others *eight* or *nine* ; and, one with another, they hardly obtain above five or six years of the ten ? Too many are so unwilling to die, as secretly to envy ignorance, or poverty, or even pain, where they think there is a prospect of length of days.

Were it duly attended to, nothing could exalt us so much as the consideration of a life to come ; nothing is so noble, extensive, and delightful, in contemplation. All the glory of this world is as nothing to it. And indeed mortality appears so continually at our doors and windows, in our chambers, and fields, that one would imagine we should fly to the promises of the gospel as to our only relief ; and as the only effectual preservative against the fear of death. But when we do not learn such lessons in our youth, we hardly come to a right understanding of them : yet learn them we must at some time or other, or retire quite unprepared to give up our account. If thou, Mary, wilt try the experiment, and make the next life the first object of thy thoughts, take my word for it, thou wilt, as thou advancest, enjoy a glorious and delightful entertainment, which common mortals are strangers to. Indeed, I am afraid it is a secret to a great part of mankind, though evidently the leading



principle of the gospel, and most intimately connected with our progress in holiness. It is impossible to *live*, and *not to die* ; and God hath made it impossible to die, without being happy or miserable after death.

We hear of each other's bodily complaints, till we grow sick of the subject ; but when didst thou hear any one talk *properly* of the joys he hoped for after death ? How might we animate each other in this glorious pursuit, if our practice kept pace with our christian profession !

“ The wise look forward into futurity, and consider what will be their condition, millions of ages hence, as well as what it is at present ! ” And how can the true spirit of christianity be revived, unless we meditate on the happy immortality which it promises ?

Such being the defects in the practice and intercourse of nominal christians, I know not what better advice I can give thee, than to converse with thine own heart ; to read ; to think ; to regulate thy thoughts, and observe the tendency of thy actions, calling thyself always to a proper account.

The *less* thou examinest thine *heart*, the *more* deceitful it will become ; and the more it will flatter thee. Yet when thou dost examine it, be not *disheartened* at thine own imperfections. Every thing may be reformed by grace, and improved by care. Compassion

is due to ourselves : a severity of *self-chastisement*, beyond the bounds which reason warrants, and our trust in God demands, leads to melancholy or despair. Austerities, beyond certain bounds, have not the marks of true religion : We may be *very wise*, and yet in good spirits, cheerful and good humoured : nay, piety itself implies an agreeable and pleasing quality. In many cases we ought to *remember our own* faults, and *forget those of others* ; yet though conscious of our imperfections, we should take pains to consider ourselves in *that light*, wherein it is most probable we shall benefit ; drawing this conclusion, that *distrust* of God, is of all evils the greatest, except *despair*.

Endeavour Mary, to conquer the world, and the vanities thereof, or these will conquer thee. It is necessary to contend for *victory*, in humble confidence, that when thou hast done thy endeavour, though thine own merit cannot save thee, yet wilt thou be accepted. " Be thou faithful unto death, and I will give thee a crown of life."

Remember the counsel and admonition of our great Lord and Master, when he bid his disciples, and consequently all his followers, through all generations, to be of *good cheer*, for that *he* had *overcome* the world. If thou wilt walk in his steps, thou wilt overcome it too, as far as will be required of thee. Be as-

sured that whenever the thoughts of immortality are habitually rejected, thou art either living in a sinful habit, in defiance of heaven, or thou dost not believe the promises of Christ, so as to look forward towards them with a grateful, a joyful, and a courageous heart.

This great doctrine of the resurrection, is properly an object of *faith* ; but now that it is revealed to us, nothing is more agreeable to *reason* ; and the *works* of God give evidence to it. I know, that although the corn which I sow, corrupts, and lies dead in the earth, it brings forth its seed in due season. These are the works of God, and we see the effects with our eyes ; but how they are performed we know not. Thou seest them, and believest in them ; is it not highly reasonable to believe in his word also ? We have the most undoubted evidence that Christ *arose* from the dead, and that he *raised* the dead. The miracles he did, gave proof of the will of the Almighty, as well as of his power ; and we have the express promise of Christ (if we are really his disciples) that where he is, there we shall be also. St. *John* x. xiv. chap.

If thou therefore meanest to deserve the glorious name of a *christian*, be zealous for thy master's honour ! Examine into the circumstances of his life with care and attention, and shew thy love for him by thy obedience to his precepts ; all other instructions



compared to them are light in the balance. Thou wilt find it, in the New Testament, most clearly marked out.\* Keep thine eye on this model in every action of thy life; it will give thee more comfort and joy in the end, than volumes of other reading, or all the pleasures the earth can furnish.

\* Instances of the life of our Saviour proposed to imitation.

1. His early piety. *Luke ii. 46, 49.*
2. —obedience to his earthly parents. *Luke ii. 51.*
3. —unwearied diligence in doing good. *Acts x. 38.*
4. —humility and lowliness of mind. *Matt. xi. 29.*
5. The unblameableness and inoffensiveness of his life and actions. *Matt. xix. 27.*
6. His eminent self denial. *Phil. ii. 7, 8.*
7. —contentment in a low and mean condition in this world. *Luke ix. 58.—Phil. iv. 11.*
8. —frequent performance of the duty of private prayer. *Luke vi. 12—Mark i. 35.*
9. —affectionate performance of the duty of praise and thanksgiving. *Matt. xi. 25.—John xi. 41.*
10. —compassion towards those who were miserable and in distress. *Matt. xx. 34.*
11. —spiritual entertainment, and useful discourse. *Luke xiv. 7. xxiv. 13.*
12. —free, familiar, sociable behaviour. *Matt. xi. 19.—Luke v. 29.*
13. —patience under sufferings and reproaches. *1 Peter ii. 21, 22.*
14. —readiness to forgive injuries. *Luke xxiii. 34.*
15. —laying to heart the sins as well as sufferings of others. *Mark iii. 5.*
16. —zeal for the publick worship of God. *John ii. 17.*
17. —glorifying his father in all he did. *John xvii. 4.*
18. —impartiality in reproving sin, *Matt. xxii. 23.*
19. —universal obedience to his father's will, and cheerful submission to his father's pleasure. *Matt. xxvi. 29.*
20. —laws and practice of universal holiness, both in heart and life. *Luke iv. 34.*

And what hath been the fate even of whole nations, with regard to *this world* ! Where are the ancient people, the Jews, who made so great a figure in their time, as the sacred history informs us ? What variety of national punishments did their sins occasion, till they were cut off from the earth, as a people ? Where are the mighty empires of the Assyrians, the Babylonians, and Egyptians ! Where are the Romans, who were masters of the Jews, as the scriptures acquaint us, when under their ruler Pontius Pilate, the Lord Jesus Christ was put to death upon the cross ? Those mighty states are wiped off the face of the earth. And what will be the fate of the earth itself, and all the glorious luminaries that surround it ? the stars will fade away ; and the sun be extinguished, at the command of the Most High. But still, my daughter, thou, who art as a worm, wilt live for ever. If therefore at any time thy misery should be great, though *great misery* is seldom the lot of the virtuous, still consider that it will not last long : It will soon cease ; or it will make an end of thee by death ; and death will crown thy constancy with everlasting happiness.

## DISCOURSE VIII.

IN contemplating the life of our Saviour, and the rules of behaviour which he hath taught, thou wilt find such hope and joy spring up in thy breast, as will banish all false apprehensions. Whatever thy lot may be, this will prevent thy falling into the blindness of *superstition*; the frenzy of *enthusiasm*; or the deplorable sighs of *melancholy*. There are many who pretend to genuine christianity, and yet have foisted into their religion, a vast variety of follies and iniquities. It is necessary on this occasion to warn thee against them.

The *Papists* have carried their superstition to the height of *idolatry*; insomuch that they even pray to deceased mortals, and worship images made of wood and stone, and pray to saints of their own making. I have heard my master say, that he has seen in popish countries, images carried about the streets, to which the people fell down upon their knees, and prayed; ascribing to them the power of working miracles. To such heights of dotage, and childishness, may mankind be brought, when they have once deviated from



the true worship of the one supreme and invisible God ! Canst thou think there are any, in this land, so blind as to entertain this absurd faith ? There *are* some so foolish, even at this time, when Papists themselves, in several popish countries, are every day discovering their errors and delusions. To such a height may false fear, and fantastick hope be carried, as to make people believe, that such a male, or female saint, can do such and such things for them : or if they make application with liberal presents, at the church or chapel, dedicated to such a saint, he will avert evils, and give them success. These people also make vows and promises, as if God were to be bribed by their gifts and deeds of ostentatious charity.

Learn from hence what evils mankind are exposed to ; and how happy we are, in being born in a land where the scriptures are in every one's hand, remembering that the greater our opportunities, the greater will be our condemnation, if we do not avail ourselves of them, and that it will be more tolerable for Tyre and Sidon at the judgment, than for us ! See St. *Luke* x. 14.

Perhaps thou art not aware, that even right dispositions, if carried beyond their due bounds, and not regulated by reason, may degenerate into vices. And thus it comes, that the fear of God, if unworthy notions are en-

tertained of him, may produce superstition. In some countries this weakness has been considered as a crime, but, surely, Mary, it is rather an object of our compassion than of our anger. Some to this day, make every thing to be *ominous*, and, in their foolish opinion, the most simple accidents threaten great evils : witness the croaking of a raven, or the ticking of a spider, or other insect vulgarly called a death-watch. Thou hast seen some of our good neighbours, much disturbed at the oversetting a salt on the table ; and by laying knives across ; and if there happen to be just thirteen in number, in a company, they make it a reason for believing, one of them will die within the course of the year ; and not knowing who it will be, they all imagine what they please, and take pains to torment themselves. There are a thousand foolish whims, the true growth of superstition. It is hard to say whether there be most folly, or madness in this ; but it certainly argues a distrust of the wisdom and goodness of God : for how can we suppose that the all-wise ruler of the world, will discover any of his designs to man, by means so trifling and insignificant ; or torment them by doubts and anxieties, founded on such trivial circumstances ? Superstition prepares the mind to receive any impressions from artful persons, such as pretend to tell fortunes ; and others yet more

wicked, who, deluding by false doctrines, and representing falshood as truth, and vice as virtue, lead the unwary into great mischief, and sometimes into destruction. And thus superstition roots up the foundations of religion; and in no instance has it been productive of more tragical effects than in the belief of witchcraft. Be assured, Mary, that witches are nothing but the children of a sick brain. To imagine that the Lord of nature should make a poor old woman an instrument "to untie the winds, to swallow up ships in the waves, to blight the bladed corn, and to afflict a favourite child with fits or insanity," merely because she has been refused a trifle, when begging at the door, is altogether weak and absurd.

Our poor old neighbour, Dame Tempest, has been called a witch, merely because the variety of her wretchedness has made her a miserable object. Her eyes are covered with a dreadful salt and burning rheum; she trembles in speech; her hearing is much impaired; her garb is the emblem of poverty, composed of various colours, being patches with which industry and misery have loaded it. And yet this poor creature has seen better days, but outliving all her children and her friends, and condemned to a solitary cottage, she hath appeared as an out-cast from the human race. She worked as long as she was able, but is now reduced to the miserable pittance of one



shilling a week from the parish. Yet in the midst of all this accumulated distress, she possesses herself with patience and fortitude, looking forward to her dissolution with tranquillity and hope. When I visit her, she speaks to me with freedom and good sense. You are as an angel sent from heaven, she says, to support and comfort me. You think me miserable, but perhaps I am not so much so as I appear; the evils that I suffer are some of them the inevitable lot of humanity, and as my conscience bears me witness, that in simplicity and godly sincerity I have had my conversation in this world, I look forward with hope and confidence to brighter and happier scenes; the approach of death has not any terrors for me, nay it even seems desirable; and since it is the inevitable lot of all, is not this a privilege, think you, which it is worth the suffering something to obtain?

Yet, Mary, with all this christianity about her, so weak does credulity make mankind, that she is suspected of being what they call a witch. When fear of evil is founded in a sense of guilt, repentance and amendment of life only can subdue it, and convert it into the genuine fear of God. There is however but one way of fortifying thy soul against superstitious fear, and that is, by endeavouring with singleness of heart, to secure to thyself

the friendship and protection of that Being, who disposes of all events, past, present, and to come ; insomuch, that not a hair can fall from thy head but he knoweth it.

I must give thee another charge with regard to false notions of religion. I have heard people talk of enthusiasts, who have totally neglected their families, their own health, and the concerns of this world, supposing this to be necessary to maintain an intercourse with the next. What a strange absurdity ! In popish countries numbers of both sexes live on the spoils of the poor, and do nothing : but religion is so far from supposing that we have not bodies to provide for, that there is hardly a lesson in it, which does not teach something that regards the good of the body ; and whoever neglects his family, or his own health, from a mistaken notion that he shall thereby more acceptably serve God, will find that he is most grievously mistaken, for this is voluntarily to leave undone, and to unfit himself for, many of those duties which the gospel requires. That there are enthusiasts of this untoward and ridiculous turn of mind, I do indeed believe, but I am persuaded their number is very inconsiderable ; and that these ought rather to be ranked as madmen than merely as enthusiasts. “ I was hungry and ye gave me food ; I was naked and ye clothed me ; I was sick and ye visited me.” These, our great friend the Lord Jesus in-

forms us, are works which he will regard as done to himself, if we do them to others who are in need. And though they must flow from a good spirit, they surely relate to the body.

Though I give thee this caution against a false notion which pious people sometimes fall into, I believe there are very few instances wherein industry is checked by piety, so as to neglect a provision for the body. The sobriety recommended by religion, naturally tends to promote industry.

Another evil is melancholy : this sees misfortunes which never come. It anticipates those that will come : and it aggravates them when they are arrived. In effect, it runs to meet those calamities, which we should rather fly from, or by opposing them with courage, conquer them. Superstition and melancholy are nearly related, and generally meet in the same person. Upon the whole, we have all need of a faithful friend, or a severe enemy to admonish and correct us ; to persuade us to our duty ; or shew us our faults, so as to make us ashamed of them. Happy are those who have such a friend ! In me, daughter, thou findest one whose fidelity thou mayest depend on. These evils are to be guarded against with the more care, as they often take the name of virtues, and few who are infected by them are sensible of their disease : being the effect of gross folly or weakness of mind, the same weakness renders the remedy hard to come at.



## DISCOURSE IX.

BUT worse even than superstition, enthusiasm, or melancholy, is the evil of uncharitableness, in respect to others who differ from ourselves in opinion. Every people and language have notions of things peculiar to themselves, but want of charity is the rock on which so many millions have run, when they have fondly imagined themselves to be in a fair course. The opinions of men are as different as their persons, and the rash manner in which we sometimes hear sentence pronounced on each other, is no proof of wisdom ; but, on the contrary, leads many into a labyrinth of uncharitable blindness.

I believe, my daughter, that all mankind who act agreeably to the dictates of their conscience, according to the lights afforded them, will be accepted by God : I believe this, because I hope the sincerity of my own heart will be accepted by him, though I should err : and for the same reason that I would shew mercy to others, I hope mercy will be shewn to me.

God forbid that thou shouldst look upon any one as a foe to heaven, merely because he differs from thee in opinion ; or be an enemy to any person, who as far as thou knowest is a

friend to God. Do not thou, who art dust and ashes, pretend to decide the fate of others; nor let it affect the benevolence of thy mind, though others should presumptuously sit in judgment upon thee. Adore thy maker for his boundless goodness to all the children of men, whatever their situation may be. If thou hast a deep sense of such goodness, it will naturally inspire thy mind with the *tenderest charity*, and the *truest benevolence*, towards all thy fellow creatures, by whatever faith, mode of worship, or worldly interests they are distinguished. This is the way, my dear Mary, to follow the great Lord and teacher of the christian world !

If thou thinkest thy neighbour in an error, which it is not in thy power to correct, it is enough if thou avoidest falling into the same mistake. Still I say, be *charitable*, and leave him to that Being, who is infinite in wisdom and mercy; and will most assuredly adjust all those differences, which men so often and so vainly attempt to regulate.

I have many times observed, my daughter, that whether in religious, or worldly concerns, "what men say for themselves, and what their adversaries infer, or represent them as saying, are generally two very different things: and those who will not be at the pains to consider distinctly, what each side alledges for itself,

but will judge of either by the character or representation made of it, will be for ever led into erroneous judgments, concerning men and things, and continue unavoidably ignorant of the true state of the matter in question." Experience has taught me this is so much the case, that I am always slow of believing vulgar report.

As creatures of one common nature, endowed with such noble principles of action, and yet limited to so short a time, one might suppose that nothing but love and harmony would be found here on earth; yet unhappily, how constantly do we observe the contrary?

The *gay world*, whose pursuits do not allow them time for much inquiry, are too apt to reproach the most serious, be their faith and practice ever so pure, and frequently represent them as of some sect or other, which they think to be a reproach. The most ignorant are always the most conceited: and unable to discern their own folly, or the wisdom of others.

If therefore it should fall to thy lot to be reproached for thy piety, as if, being pious, therefore thou must have adopted some false opinion, bear it patiently: rather think it the misfortune of others in judging ill, than thy own, in being ill judged of; for most of us have a greater propensity to detect small faults, than to applaud great virtues.

In general, mankind live more according to



fashion and opinion, which are very changeable, than according to the rules of wisdom, which are steady and lasting : and as they live themselves, so they judge of others.

Upon the whole, I hope thou wilt treat all foolish or unjust reproach with indifference ; yet as occasions offer, it may be, not only warrantable, but necessary, to defend thyself, by explaining thy opinion, and recommending peace and good will. Contradiction expressed in gross terms inflames the *passions*, and passionate disputes hardly ever enlighten the understanding, though they often extinguish the light of reason. “ In heat of argument men are commonly like those that are tied back to back, close joined, and yet they cannot see one another.” My master used to mention an excellent rule to be observed in disputes, “ That we should give *soft* words, and *hard* arguments, and not strive to *vex*, but to *convince* our opponents.”

“ There is as much wisdom in bearing with other people’s *defects*, as in being sensible of their *good qualities* ; and we should make the *follies* of others a *warning* and *instruction* to ourselves.” This is the way to preserve the mind in charity and peace, to *correct ourselves*, and to reform the world.

Thou, my dear Mary, art yet comparatively in a state of innocence. Mayst thou continue in it ! and let me die in peace ! Remember

that "it is always term time in the court of conscience; and every one committing a trespass is a prisoner of *justice*, as soon as it is done," whether it be known or not. What even thy *conscience* but whispers thee to be wrong, there is so strong a presumption will be displeasing to God, that thou shouldst forbear, and fly from it, lest it sting thee to death; for a wounded spirit who can bear.

There is no remaining fixt to one point; thou wilt be always going on improving, or giving way and growing worse. Time never stands still: our nature subjects us to change; and our change should always be for the better. Thus, though thou shouldst remain low in condition, thou mayst rank high in virtue; but all the wealth in the world will not compensate for a *bad conscience*. Let a little time pass, and all the distinctions about which mankind make such a bustle, and often hazard their conscience and their souls, drop into the grave. The earth will cover us all, ere long; and she herself will be changed; and therefore it is absurd to be exalted or dejected, beyond measure, about any thing here below.

I will venture to assure thee, from the variety I have seen in my own life, that *reality* scarce ever equals *imagination*. Our earthly delights are seldom so sweet in enjoyment, as they are in expectation; but the pleasures of the mind are always sweet in proportion, as

they arise from a quiet conscience and a mind full of hope. To be sensible that the conscience is wounded, is one part of its cure, provided we keep the sore open till it heals effectually ; and not as those who skin it over, or do any thing to divert the pain. " It fareth with men of an evil conscience, when they must *die*, as it does with riotous spendthrifts, when they must pay their debts ; they have declined coming to account, from a distrust of their inability to pay, till the hand of justice overtakes them." Think, O my dear Mary, that divine justice comes with *lead*en feet, yet if we persist in our offences, it will strike with *iron* hands. Heaven preserve thy soul unspotted from the world !



## DISCOURSE X.

IN common life, Mary, we esteem humility one of the most excellent of moral virtues. It makes us love our fellow creatures, and often attracts their affection : but can excite no malice or envy. It has one peculiar advantage, adapted to all circumstances, for it sets us above the world in the truest and best sense : for “ he that is little in his own eyes, will not be troubled to be thought so by others.” The consequence of which is, freedom from temptations to pride and envy ; whilst it bids fair to subdue anger, ambition, and all other turbulent passions, which are so apt to inflame and disturb the human breast. Thus, what is most pleasing to God, is at the same time most productive of worldly happiness. “ Blessed are the *meek*, for they shall inherit the earth.”

Thou hast promised me in the most solemn manner to be humble, that is, to use thy endeavours to be so. Our Saviour commands us to learn of him, for that he is meek and lowly ; and if we follow his example, we shall find rest unto our souls. From whence we may easily conclude, that we shall not find any such rest, if we are turbulent, ambitious, covetous, or discontented. One sally of anger,

one emotion of envy, or unchaste desire, naturally begets another ; and till we conquer ourselves, we certainly shall not be at peace. The mind is the seat of empire in the little world within us, and if its subjects mean to be at peace, they must be quiet.

If any temptation creates an extraordinary tumult in thy breast, concerning what is right to be done, consult thy conscience, and humble thyself before thy God. In doing this we may possibly feel some smart, but this is of the kind we are sensible of on the dressing of a wound, by any salve which heals it. Humility hath amazing properties, and operates on the passions like a charm. If, against thy better judgment, thy inclination pulls thee with the cords of iniquity, fly to thy prayers for succour. Think of the effects of ingratitude : consider the terrors of an *offended conscience* : bring that to thine eyes immediately, which must surely happen : and startle at the bitter pangs of remorse !

We often hear the sober part of mankind talk of the necessity of warring against nature ; but they mean this of the *corruptions* of our nature. To oppose the evil propensities to which we find ourselves inclined, is the best proof of being friends to religion. If our passions rebel, we must war against them, and reduce them to obedience and reason. By whatever name thou callest thy evil inclina-

tions, it is thy duty to oppose them. The task will become easy, as soon as thou art accustomed to it; and the struggle will be crowned with victory. We are assured, that the power of conquering will be given us, if we seek it with a sincere heart.

If thou wilt take my advice, read the New Testament every day of thy life, though it should be but a verse or two, in order to supply thyself with some good thought. Lend a patient ear to these oracles of God. Transcribe what thou readest into thine heart, and cherish it in thy bosom.

If the circumstances of the life and death of Christ, what he *did* and *suffered*, and what he hath *commanded* and *forbidden*, were made the rule of life, we should feel our existence in a very different manner, and our days would pass in greater peace. Such *lessons* are necessary *at all times*; but if we do not learn and relish them, whilst we are in youth, how are we to form our taste, and model our lives, as we advance in years? If we dwell on the sense contained in the scriptures, and consider them as the words of eternal life, we shall not be at a loss to find the road to a happy eternity. What years have I squandered! How often have I offended my reason! From experience I now am qualified to be thy instructor: O my daughter, attend to my words, and be wise!



Indeed, Mary, I am under no anxiety, as to what thy lot may be in this world, provided thy life be virtuous. I hope all other good will follow : For whilst thou art virtuous, thou never wilt be forsaken of God, or totally rejected by thy fellow creatures. Thy want of riches, is in many respects freedom from temptation ; such is the kindness of heaven, in that which is withheld, as well as in that which may be given. When we see good men afflicted, which frequently happens to some, during the whole course of a long life : for what can this be, but to exercise their faith, and advance them in their progress to perfection ? There needs no extraordinary powers of understanding to reconcile such events.

I learnt in my early days that even heathens concluded, from the distress in which virtue is sometimes involved, and from the splendor in which vice frequently triumphs, there must be a state of rewards and punishments after death ; and accordingly, my master told me, that their ancient poets represented this state, in very strong and significant terms. They had no clear lights to guide them : we have such lights. No man on earth has been in heaven, or in hell, to tell us what is passing there ; but the word of God gives us as much information in this matter, as can possibly be

necessary ; for if men believe it not, “ neither would they be persuaded though one should rise from the dead.” Could I, my dear Mary, “ represent to thee the different states of “ *good and bad men* : Could I give thee the “ prospect which the blessed martyr St. Stephen had ; and shew thee the blessed Jesus, “ at the right hand of God, surrounded with “ angels, and *spirits of just men made perfect* : “ Could I open thine ears to hear the never-ceasing hymns of praise, which the blessed above “ *sing to him that was, and is, and is to come* : “ *and to the lamb that was slain, but liveth for ever* : Could I lead thee through the un- “ bounded regions of eternal day, and shew “ the mutual and unbounded joys of saints, “ who are at rest from their labour, and live “ for ever in the presence of God ! Or could “ I change the scene, and unbar the iron “ gates of hell, and carry thee through solid “ darkness, *to the fire that never goes out,* “ *and to the worm that never dies* : Could I “ shew thee the apostate angels fast bound in “ chains, or the souls of wicked men, overwhelmed with torment and despair : Could “ I open thine ears to hear the deep itself “ groan with the continual cries of misery ; “ cries which can never reach the throne of “ mercy, but return in sad echoes, and add “ even to the very horrors of hell :” Could I do this, my daughter, I should rouse every

faculty of thy soul, and arm thee with a triple shield to guard it against the dangers it is exposed to.

What I have been saying to thee, is not visionary nor fanatical ; they are the words of a great divine,\* drawn from the scriptures ; and thou mayst plainly perceive in them, the most nervous sense, and manly piety, devoid of all poetical fiction, and free from the bitter sighs of melancholy, the false fears of superstition, or the irregular warmth of enthusiasm.

Make it thine own, by recollection ; and *live*, as if thou hadst the glories of heaven in thy view ! Thus, by the mercies of God, thou wilt ere long arrive in those blissful regions, which the learned and judicious prelate has so beautifully described, there to sing hallelujahs before the throne of the Almighty, in the transcendant glory of the one supreme, and partake of that happiness which surpasses *all description*, and will endure *for ever and ever*.

\* Dr. Sherlock, vol. i. discourse i.



## DISCOURSE XI.

I AM afraid, Mary, thou hast experienced so much tenderness under my humble roof, thou wilt think thy treatment the harsher any where else ; but fear not : rather suspect that an excess of kindness may make thee *proud*, or lead thee into some other snare, than be discomfited, if some things should be displeasing to thee. Blessed are those who do not raise their expectations above measure ; for they shall not be disappointed. Nothing is more natural to youth than impatience. Their inexperience flatters them into a belief, that every thing ought to be according to their will. They forget the proverb, that “ the farthest way about is the nearest way home ;” and are often in so great a hurry as to defeat their own purpose. They do not accommodate their minds to others as subordination requires, and yet they flatter themselves that others will submit to them.

It is said that “ hasty men never want woe ;” and it is most true, that impatience often involves them in quarrels and great difficulties. I charge thee, Mary, to love *patience*. Carry these truths stored in thy mind. “ A patient man will bear for a time,

and afterward joy shall spring up unto him. He will hide his words for a time; and the lips of many shall declare his wisdom. The sinner shall not escape with his spoils; and the patience of the godly shall not be in vain." These, my daughter, are the sentiments given in this case, by the wisest man, except one, that ever lived upon the earth; and the experience of above two thousand years, has confirmed the matter.

The government of the tongue also seems to be a branch of patience, for unseemly words are a great proof of the want of it. We have a common saying (of those who speak foolishly) "that a fool's bolt is soon shot." We have two ears, and but one tongue, as if providence meant that we should hear much, and speak little. To use good words is an easy obligation; but not to speak ill, requires only our silence, which costs nothing. When thou hearest evil reports, repeat them not, thou wilt then be sure of doing no harm to thyself, nor injustice to thy neighbour: and this will afford thee more true satisfaction, than any pleasure thou canst enjoy in telling a tale, the very repetition of which carries with it some degree of evil. If there is no use in telling it, but merely for conversation, there is some danger; and therefore let every one talk of it, before thou openest thy mouth; and then do it with ten-

derness and sorrow, rather than severity and satisfaction. If there is joy in heaven over a sinner that repenteth, there must be sorrow in heaven, over every one that offends : and shall angels weep, and sinful man make a play-game of human misery ? O my daughter, let not my lessons of charity and compassion be given in vain. The day will come, when thou wilt think them of great value ; and how vastly shall I gain by this cultivation of thy heart, as well as my own, when I must leave my fields to another husbandman ?

Believe me, there is nothing so dangerous, or so contemptible, as a satirical vein, and an overbearing manner of treating friends or foes. " He that maketh others afraid of his wit, had need be afraid of their memory." To despise those with whom we commonly converse, or turn them into ridicule, is so ungenerous, I may say, so treacherous, that it is shocking to humanity. The best dispositions have many blemishes ; and why should we speak of them to no good end ? The artful way of mentioning some slight merits to gain credit for candour, and then come out with a *but*, and heavy accusations, is really abominable ! Always think before thou speakest.

In order to live peaceably, " never construe that in earnest which may be considered as spoken in jest, and be careful not to say that in jest which may be construed in earnest."



It is a proverb, that "many a true word has been spoken in jest:" But whether it be jest or earnest, people conceited of their wit, usually say what they think is bright and shining, let it cost them or their neighbour ever so dear. There is a time when nothing, a time when something, but *no time* when *all things* are to be spoken. Life and death are in the power of the tongue. Therefore take heed, my daughter, of whom, and to whom, thou speakest.

The fondness which most people have, of hearing themselves speak, and of entertaining each other, often prompts them to supply the defects of *memory* by *invention*; I do not mean premeditated falsehood, but that in a flow of spirits they make their story good at all events. Most people who attempt to tell stories, are apt to tell them too often, especially as they grow old; "a tale out of season, is as musick in mourning;" and many a good story ill told, appears as a bad one.

Above all, let me caution thee never to close thine eyes in sleep without recollecting whether thou hast not said something *wicked* or *foolish, too much*, or perchance *too little* in the day past. Repent with shame and sorrow. There are some so unguarded and liberal of speech, and indulge their resentments so much, that their whole life becomes a scene of folly, or guilt; and some who are so callous, they know not when they offend.

Nothing creates variance so much as evil tongues ; and thy sex and youth make it more particularly incumbent on thee, not to indulge thyself in much talking ; it cannot be reconciled to modesty ; and it opens such a field for familiarity, particularly among servants, as is apt to breed hatred and contempt, or love out of season. Thou mayst observe, that people of no education, are so much the less reserved in the decency and modesty of their discourse.

Consider also thy particular situation as a servant. The superior situation of thy mistress will naturally lead her to expect a degree of homage from thee ; and that thou shouldst not speak but when thou art spoken to, and then be as ready as thou canst with thy answer. If her regard for thee should incline her sometimes to speak familiarly, never forget she is thy mistress. If she should occasionally consider thee as her humble friend, and companion, thy task will become the more difficult. If thou speakest boldly, it may be considered as impertinence ; and if thou flatterest her, as is the custom of female servants in such circumstances, she being a woman of understanding, will look upon thee with contempt.

If thy mistress should demand thy opinion of a matter thou dost not understand ; to excuse thyself as being ignorant, is sufficient ;

but if thou art acquainted with it, relate the facts, rather than give thy opinion of them, and leave her to form a judgment, declaring in submissive terms, how much more able she is to judge, than thyself. This thou mayst do without the least violation of truth; for, in all human probability, it will be the case; but remember to express thyself in as *few*, not in as *many* words as possible. I have said the more on this subject, not only with a view to teach thee how to behave in general, but as happiness in service depends so much on the government of the tongue.



## DISCOURSE XII.

FROM the government of the tongue, consider next, Mary, the importance of *truth*. I have heard my master say, that the Egyptians of old were used to wear a golden chain, beset with precious stones, which they stiled *truth*, intimating that to be the most illustrious ornament.

The sacred writings tell us, that *God is truth*; and therefore to pervert the use of our speech, which so remarkably distinguishes us from the beasts that perish, must be a high offence to him. “*Truth* is always consistent with itself, and needs nothing to help it out: it is always at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas a *lie* is troublesome, and sets a man’s invention on the rack; and one trick needs a great many more to make it good.” Servants are but too justly accused of being guilty of this vice, yet unhappily it is not wholly confined to them. Alas, my dear Mary, when I attended at table, I once heard a great lie from the lips of a fine lady; every one stared as if they had been frightened, but nobody reproved her.

Amongst the first *christians*, they counted it a most impious thing, even to *dissemble* the

truth ; and when under persecution, scorned even life itself, rather than preserve it on such base terms. This was not enthusiasm, but sober sense and reason : they were followers of him "in whose lips was no guile."

It may be thy fortune to live among people who make no scruple, occasionally, to tell each other in plain words, that *they lie*. This has a harsh sound, and a severe meaning. There are many *untruths* advanced wantonly, or by mistake ; in such cases, do thou reply in decent terms, as, *I think you are misinformed*, or, *I believe you are mistaken* : those who have any breeding, often add, *you will pardon me*, or, *you will excuse me*.

There are also many lies of *vanity*, which are deceitful, though not intended to injure. People who are too wise to believe what is said, look serious on such occasions, and make no reply. It seems to be a duty of friendship, as well as humanity and religion, among intimates, to admonish in private for such lies ; though I am sorry to tell thee, Mary, that mankind seldom have so much courage on the one side to give, or humility on the other, to take notice in a friendly way, of any sort of lies.

Whatever the case may be, to *give the lie*, is a great fault, though thou shouldst be much provoked : but it is a greater, to *tell one*. Women should be at least as careful of

their honour, in this instance, as men usually are. Amongst the gentry, there are some men who will tell a lie, without any hesitation ; but if they are reproached by another, in order to support a good name, they demand his *blood*. Thus many have fought under a notion of preserving their *honour*, who had no good name, and consequently hazarded their lives for nothing ! I tell thee this, that thou mayst know what is passing in the world, and civilize thy manners, as all people ought to do.

My master used to say, there are some nations whom we affect to despise for their ignorance and poverty, more civilized than ourselves, and among whom there is less danger of suffering violence. There is a civility, even in a carman, which naturally delights, and makes one wish to be his friend ; as when he is brutish, we long to see him chastised. Remember, that people who are really honest at heart, are clear in their discourse, and keep close to truth : “ Lying is the vice of a villain, a coward, and a slave. If thou art discovered, thou becomest for ever suspected. All that thou canst get by lying, or dissembling, is, that thou wilt not be believed when thou speakest truth.” If thou tellest a lie, thou wilt be tempted to support one falsehood by another ; and a continued aggravation of guilt, or a bitter repentance must follow.



I am sorry to tell thee, Mary, that there are many servants, now a-days, who scruple not to *tell lies* ; and others who *equivocate*, and evade the truth. They mean to support a certain character, by appearing to have more virtue than they can make a just claim to ; and yet degrade themselves by the infamous practice of lying.

Those who have been brought up in the fear of God, and understand the vileness of a lie, must be extremely distressed when they are taken by surprize ; but to intend by such means to deceive, is shocking ! Lying is a vice which walks abroad with gigantic strides. It prevails much among those who are in a state of servitude, as if they were ignorant that a lie is a crime of the blackest dye. Solomon says, “ a *thief* is better than a man accustomed to *lie*, but they both shall inherit destruction ;” and speaking in his own person, says, “ I have hated many things, but nothing like a *false* man, for the *Lord* will hate him.” Destroy *truth* among men, and they will become to each other, worse than beasts ; for these, I believe, practice no deceit upon their own kind. The wise man says, “ the lip of truth shall be established *for ever* ; but a lying tongue is but for a moment.”

All wise people hold their tongue, when it is not proper to speak ; but never *lie*, *deceive*

or *equivocate*, for this is practising in the works of the devil, who is the father of lies.

My dear Mary, I hope thou wilt convince thy mistress, and every body else, that thou hast a soul superior to falsehood, and hast learnt to dare to tell the truth, to those who have a right to require it, though thou shouldst condemn thyself to the acutest suffering. It is thus thou mayst be sure of respect, and perhaps of promotion ; “ Keep thy word, and deal faithfully, and thou shalt always find the thing that is necessary for thee.” The wise man does not engage that dealing faithfully shall make every one rich ; this would be impossible ; but that it will provide every one with what is necessary for them ; which is all we can with any decency beg of the Almighty, or perhaps, with safety, wish for or desire.

My dear Mary, if I should live to hear thou hast told a lie, it will be as a dagger to my heart. All the labours of my mind in thy service, and all the hours I have spent in giving thee instruction, though they will return into my own bosom, yet with regard to thee, they will be mixed with the bitterness of sorrow. O cherish, in thy heart, the love of truth ; I have told thee that God is truth ; and therefore those that love truth, love God, and will be beloved of him ; and however mean their condition on earth, they are the objects of his mercy ; and will be made happy for ever and ever !

### DISCOURSE XIII.

OUR last conversation, Mary, was upon the subject of truth. I will now endeavour to point out to thee the hateful nature of pride : A very little experience will teach thee, how fatal it is to the human breast ; and how contemptible it appears in the eyes of the beholders. What is it such wretched mortals as we are, can be proud of ? If we do well, it is but our duty. Observe how the wretched little pismire, man, struts about when he is proud ! Behold what an extravagant opinion he has of his own merits : what an immoderate conceit of his own genius, and how low he holds others in esteem, who probably may be more estimable than himself ! How untractable are the proud : How seldom they yield to reason ; and how often they involve themselves and others in difficulties, which might have been easily avoided !

It is amazing to consider, how such *things of dust*, as men, can indulge pride ! If thou feelest this passion work in thy breast, despise thyself in dust and ashes ; and pity others, when they are guilty.

When I receive a favour, done with an air of pride and disdain, it loses more than half its



value ; and my heart almost revolts against the expression of my gratitude, to those who deserve so little of my esteem. To be proud of knowledge is absurd, seeing that the wisest know so little : and as to riches, do not the greatest among men, stand in need of the meanest ; and are not our labours at least as useful to them, as their wealth to us ? Pride is apt to lurk in every human heart ; consider therefore what is passing in thine own bosom.

Pride, when it exalts us in our own esteem, and tempts us to despise others, never fails to wound the peace of mortals, and frequently turns their brain. Thou hast read, that it was the crime of the fallen angels. The wise man says, “ the beginning of it is, when one departeth from God, and his heart is turned from his maker :” Remember, Mary, that thou art a christian, a follower of the meekest and greatest person that ever lived. Consider how the brightness of his humility darts forth rays, which dazzle and confound the pride of man !

Solomon says, “ that vengeance, as a lion, shall lie in wait for the proud, but humility and the fear of the Lord are riches, and honour, and life.” Thou seest that he considers humility as inseparable from the fear of God, and productive of wordly blessings. But he tells us, “ the proud are hated of God, and

as they plow iniquity, and sow wickedness, they shall reap the same."

Proud people are generally the most ignorant of their own hearts ; nor can we see ourselves whilst pride stands in our light. How many in all stations has it brought to ruin ?

I could relate a tale which would melt your heart ! I remember a farmer's daughter in this neighbourhood, who was sent to London, as you are now going. A place which was thought a very good one was provided for her ; but she like a silly proud girl, and impatient of controul, thought she needed neither admonition nor instruction ; and in a petulant humour gave warning to her mistress. Unable to get so good a place, she declined a worse which she might have had, and was soon seized by the cold hand of poverty ; and what was the consequence ? to relieve her wants she became a prostitute.

She might have returned to her father ; but neither would her pride allow of this. He heard of her evil conduct, and wrote to her in terms that might have moved a heart of flint ; at the same time requesting of me to seek her out, and expostulate with her. I thought myself fortunate in finding her, though in a brothel. After some other questions, for I spoke in the spirit of humanity, I asked her if she believed in a future life, and in a state of rewards and punishments after death, and if she

thought the sin she lived in was not forbidden by the christian religion, under the penalty of everlasting damnation, if she died impenitent? She looked stedfastly at me for some time, as if she was at a loss what answer to make, and then said; "You may tell my father, I do not mean to go on in an evil course." However, she continued in it; and before she reached the age of twenty-two, died of a decay, the effect of the foul disease.

In general, it is not enough to humble the proudest heart, to consider, what sickness, pain, age, or misfortune, may reduce us to; and that a few years must bring us all down to the dust? Of all human blindness and folly nothing can be more deplorable than pride: In the *rich*, it is one of the most mischievous, among the *poor*, the most contemptible of vices. Pride will choak all thy other virtues. Among the proud themselves, thou mayst observe, that they hate one another, and are the first to complain: for though a likeness of manners in all other instances generally begets love, in this it produces hatred.

Consult thine own welfare: think what the effects of pride usually are, mockery, derision, and reproach. From the same fountain flow unforgiveness, cruelty, and the contempt of others. O Mary, despise not the meanest person on earth, nor suffer pride to hurry thee into resentment of the untoward behaviour of



others. At first view, it seems to be difficult to return *good* for *evil*, but thou hast been taught from thy youth up, that this is wisdom and virtue, and immortal glory ! How many, through pride, shew the fiercest resentment for mere trifles. Yet, thou wilt be told, perhaps, that a portion of pride is necessary for a woman, and is the best preservative of her chastity. But such advisers mistake a reserve of behaviour, which often proceeds from a principle of prudence, for that detestable vice. This reserve thou wilt generally do well to practise, but do not confound so obvious a distinction, as many are apt to do.

Vanity and affectation are vices to which thy sex is in a particular manner addicted, it is necessary, therefore, to give thee a precaution against them. Vanity is the folly of foolishness ; and affectation the cryer that proclaims it. If thou meanest to preserve thyself pure and untainted, dread vanity. When a woman grows vain of the charms of her person, or fine clothes, or accomplishments, she exposes herself to ridicule, and as it were tempts vice ; for who expects resistance from those who have so little understanding ?

One would not imagine, Mary, that, in our rank of life, these vices should ever be seen ; but there are fools of all sorts, and I have seen young women in villages, as well as heard of them in courts, whom the looking-glass, or

the flattery of men, have perverted even to turn their brains ; and I believe the consequences are generally the most fatal in the lower state of life.

They are more dangerously ill, Mary, who are drunk with vanity, than those who are intoxicated with wine. In the last case, a short time sobers them again ; but in the former, they sometimes become incorrigible ; and you may be assured, that every woman is defective in understanding, in the same degree that she abounds in vanity.

Take care, my daughter, how thou trustest to *flatterers*. The greater the commendation is, be the more on thy guard, and fall not a sacrifice to a few empty words, though there should be some truth in them. Believe not all the good that is spoken of thee, whether it be said to thy face or not.

“The only advantage of flattery, regarding virtue or understanding, is, that by hearing what we are not, we may be instructed in what we ought to be :” I have heard my master observe, that it is a very *old saying*, “that flatterers never lift any one up, but as the eagle does the tortoise, to get something by his fall ; and that crows devour only the dead, but flatterers the living.”

On the other hand, it is most true, “that in the fulness of the heart the mouth speaketh,” and some kind and tender words will fall from

honest tongues, which if not strictly true, do not the less proceed from the heart. However, shut thine ears to flattery, from whatever quarter it may come.

As to us men, we are lavish in the praises of women, whose personal charms make impressions on us ; but be cautious how thou listenest, lest thou shouldst fall thyself, where thou apprehendest no danger.



## DISCOURSE XIV.

CONSIDER further, that *pride* and *vanity*, lead to *envy*; and *envy* is apt to excite resentments even of virtue itself. Weak and wicked minds have often committed horrid crimes from mere *envy*: The envious poison themselves with the virtues of others. Solomon says, "the envious man hath a wicked eye, he turneth away his face and despiseth men."

The surest sign of a generous and good disposition, is to be without *envy*: but the base and ignoble are generally envious. In all the catalogue of vices, none seem to be more foolishly wicked and abominable, than *envy*, except *malice* and *revenge*. To pretend to lessen what we will not imitate, or to wish to humble those above us, because they are above us, has something in it so black, that I know not how to express the hatred which thou oughtest to have of it. Other passions may claim a pretence at least to some pleasure or satisfaction; but what can *envy* furnish, but pain and vexation, at that which is properly the subject of joy?

Malice, is nearly related to *envy*, and in its effects yet more abominable: what is said of

one, may without much injustice be imputed to the other. And thou mayst constantly observe, that those who are most inclined to do any injury, are for the same reason most disposed to *malice*; or in other words, least willing to forgive. If thou shouldst at any time so far turn thine eyes from heaven, as to feel the impressions of *malice* in thine heart, look into thine own bosom and tremble! O, my dear Mary, I can say nothing stronger than that *malice* is fit only for the ministers of the prince of darkness.

Envy and malice are the genuine offspring of Lucifer, but revenge is his favourite child, and this passion is most apt to arise in persons of little minds. To indulge this passion is equally *foolish* and *devilish*. My dear Mary, learn to bear an injury, and consider an affront rather as injurious to the party who is guilty, than to thyself who art not guilty. If thy forbearance triumphs over the offence, thou art really the better, not the worse for the affront; it certainly costs more to revenge injuries, than to bear them. I know an instance in which this passion has been gratified; but is cost the party very dear. A girl of this neighbourhood taking offence, robbed a man of his bride, by telling a story, which was not true, or very much disguised. When the truth came out, it occasioned her losing her own lover, who was too generous in his

nature to bear the thoughts of an alliance with a woman so dangerous with her tongue.

Thou knowest, that our divine religion commands us to be charitable and tender, even to our enemies, and to do them good when they do us evil. Solomon was a Jew, yet he says, "He that *revenge*th shall find *vengeance* from the Lord, and he will surely *keep his sins in remembrance*." What then will become of such a miserable being, if because of his revenge, his sins shall be *had in remembrance* against him? Can we recollect too often that he that hateth his neighbour cannot love his God? We are all likewise admonished to be kind to others, tender hearted, *forgiving*, as God by Christ hath forgiven us.

Cunning is also a crime, and one that is imputed most to thy sex, and to the very worst part of it, who are often dupes to their own deceit. Thou mayst have heard of an *artful woman*, or in other words, a *cunning woman*, who has the talent of deceiving, or taking the advantage of the ignorance or simplicity of other people. Cunning is sometimes mistaken for wisdom, but is as different in reality as light and darkness. Wisdom is truth itself, but cunning is a *lie* artfully insinuated, and intended to deceive, supposing that if truth be disguised, the purpose will be answered.

I must also warn thee of the danger of be-



ing too forward in *believing*, whether the matter relates to thyself or others. Consider *what* is said, and by whom it is said : compare it with thy experience, examine how far thy belief may concern thy interest ; how it may hurt thy charity, or affect thy person. Nothing will sooner induce thee to believe a man, than when he commends thee ; nothing ought to alarm thee so much. Many a poor girl has become a sacrifice to the ready credit which she gave to the high commendations of her personal charms. If we examine the nature of praise in general, the partiality of some, and the inability of others to judge, there is great danger of its being often bestowed in the wrong place. What a bustle have we heard made by the multitude, in praise perhaps of the vainest or most vicious person ; whilst for want of virtue in themselves, they have totally overlooked the most virtuous characters !

## DISCOURSE XV.

I MUST next warn thee, my daughter, against the danger of a too eager pursuit after pleasure. Think, what fools those are, who give themselves up to idle pursuits, which are so very short in themselves, and must be attended with bitter repentance, or endless torments ! A boy, greatly smitten with the colours of a butterfly, pursued it from flower to flower with indefatigable pains. First he aimed to surprise it among the leaves of a rose ; then to cover it with his hat, as it was feeding on a daisy ; now hoped to secure it, as it rested on a sprig of myrtle ; and then grew sure of his prize, perceiving it loiter on a bed of violets. But the fickle fly continually changing one blossom for another still eluded his attempts. At length observing it half buried in the cup of a tulip, he rushed forward, and snatching it with violence crushed it to pieces. The dying insect seeing the poor boy chagrined at his disappointment, addressed him in the following manner : " Behold, now, the end of thy unprofitable solicitude ! and learn, for the benefit of thy future life, that all pleasure is but a painted butterfly ; which although it may serve to amuse thee in the pursuit, if embraced with too much ardour, will perish in the grasp."

No man is a master of himself so long as

he is a slave to any thing else. Reason grows stronger by the exercise of it ; whereas our love of vicious pleasures acquires strength by our indulgence of them. Thou perhaps mayst think it more in character for *me* to *preach*, than for *thee* to *practise*. It is true, Mary, that I am in the declension of life, but for the same reason, that I have travelled through it, I am the better able to inform thee, not only of the best roads, but also how to guard against falling from the precipices, or sinking into the quicksands with which it abounds.

Now, my dear Mary, observe how the desire of pleasure creates secret wishes and expensive pursuits ; how it involves its votaries in difficulties ; how often these depart from their true interests, and at once sacrifice their virtue, and their happiness, to an idol, which at length falls down upon them, and destroys them. Scenes of expense and jollity, are frequently scenes of distress and misery ; and *company-keeping*, as we term it, has hurried many a young woman into destruction.

I have heard some of my neighbours comfort themselves on their death-beds, that they never were *company-keepers* ; the very thing itself *in their opinion*, and as they saw others abuse the liberty of modest conversation, implying a degree of guilt. On occasions of jollity, people seldom know what they are about : They warm their blood with liquor,



and by the means of musick and noise, they banish reflection ; and what can be the consequence ?

Our great philosopher and friend, says, " The heart of the wise is in the house of mourning ; but the heart of the fool is in the house of mirth ;" teaching us that *wise men* rather go where they can do *some real good*, and shudder not at beholding the most serious parts of life ; but that *fools* consider only how they shall be diverted ; and you may observe their aversion to every thing that requires thought.

I have already told thee the danger of amusement at improper times, and in doubtful company. All the world knows, that the fine lady and the country lass, equally delight in *dancing* and *singing* ; the difference is only in the manner. Now let me advise thee to avoid both, in company ; *singing*, is an amusement, and may be indulged in *private*, or at church in *psalmody* : but *idle songs* will be apt to ensnare such a girl as thou art ; especially if thou shouldst happen to excel thy companions. As to *dancing*, it is never practised but in company, and in our station, *dancing-company* is, I think, generally bad company ; I mean, that dancing in our station, is never conducted with perfect decency, and free from danger to young women. I know not if *dancing* be worse in town or country, but there is no necessity to declare against it, in

such terms as to quarrel with thy neighbours, who resolve to *dance* at all hazards. I wish that thou, my daughter, shouldst be amused by *walking*, or any thing innocent, *when thou art permitted to amuse thyself*, rather than by dancing. These are the occasions when such young women as thou art, are *least* on their guard ; and when men of evil intentions are *most* on the watch, to carry their wicked designs into execution. Thou wilt always find amusement and instruction, in *reading*, provided thou makest choice of good and proper books ; otherwise there is mischief also in these.

This brings me to mention, the great care thou shouldst take in the choice of thy companions. Be assured that wherever the speech is impure, the mind is corrupted. If thou meanest to preserve thy religion and humanity untainted, it is time to withdraw when the discourse is *wicked, indecent, or slanderous*. Consider thy company in a great measure, as good or bad, as they are tender or cruel toward their neighbour. Always endeavour to change the subject, when others are ill spoken of. Soften the rigour of the sentence given by them, and avoid injustice towards a good name, as thou wouldst decline a *theft* or *robbery*. If thou art satisfied from circumstances that the party absent is injured, plead their cause with a becoming warmth.

In acting thus thou wilt do as thou wouldst be done by.

Endeavour to accommodate thyself to the capacity of those with whom thou conversest. If they are in a *higher* condition than thyself, the more silence and attention will be necessary : with those who are *lower*, the more affability will be proper. Never affect being so much above the *meanest* as to treat them with insolence : But whether *superiors*, *equals*, or *inferiors*, if they are viciously inclined, avoid them : do it with as much decency as thy circumstances will admit of : but still I say, avoid them. The very "*hatred* of the vicious will do thee less harm than their *conversation*." Remember, Mary, that it is the second word that makes the quarrel.

In thy intercourse with the world, "be not easily exceptionous, nor given to contradiction, for this occasions contention ; nor be rudely familiar, for this breeds contempt. "If any thing be not *fitting*, do it not : If it be not *true*, speak it not." Our tempers are frequently more easily discovered in little circumstances than in great ones. True Christians keep their temper on all occasions without any unbecoming warmth. You remember when the disciples of our Saviour were in a flame of resentment against the Samaritans, he rebuked them by saying, "Ye know not what spirit ye are of."



An obliging disposition will always engage the attention of thy *superiors* ; and take heed, Mary, that as *thou* wouldst think it cruel to be condemned as *ill-natured*, for being sometimes off thy guard, or out of humour, so as to express a hasty peevishness, do not expect perfection in others.

This instruction is more particularly necessary in thy station, for as servants are more ready to make remarks on this subject, than masters imagine they do ; themselves should likewise be the more attentive to their own conduct, not to offend.

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## DISCOURSE XVI.

AND now that I am going to give thee rules for thy general conduct in life, remember that Generosity ceases to be a virtue, when it entices us to do offices of kindness beyond our power. Our virtues, as expressed in action, must be suited to our circumstances. The mind may retain a readiness of disposition to serve others, and so far be as fruitful as the rain which cometh down from the heavens ; but where there is no water in the clouds, none can fall upon the earth. Whatever is in thy power, let it flow from a free hand and an open heart. The humblest actions sometimes carry with them a greatness

of mind, superior even to the bounties of kings ; and we must be contented, when it pleases providence to restrain us with regard to the means of relieving others ; and think with gratitude of the relief we receive ourselves, still maintaining the generosity of our minds.

The more prudent thou art, the more able thou wilt always be to assist any one who is in particular distress. Every one has some power ; and as the widow's mite was considered by the Son of God, as a great charity, thy little contribution may be useful to the distressed, and acceptable in his sight, who sees the heart. If it happens that thou hast *nothing* which thou canst spare, God will accept the thoughts of the heart. A *tear* offered up to misery, where only a tear can flow, will be pleasing to the tender Father of Mankind, who in such cases accepts the will for the deed. When you can do it with a probability of success, and with good manners, remember it is as essential a part of charity, to warn people of danger to their souls, as it is to preserve their bodies. These are duties clearly deducible from the uniform conduct of our Saviour.

It is better to be of a generous mind, though of the number of those who stand in need of relief, than of a hard-hearted disposition, though in plenty. The same charity, which, among christians, makes men humble, just, and watchful to do all the good, and avoid all

the evil possible, makes them also courteous and obliging. And nothing can be more certain than that one may be very charitable without having any thing to give ; and very *uncharitable*, and yet as *St. Paul* says, give ones body to be burnt.

*Charity*, as comprehending *christian love*, is so absolutely commanded, and is truly so much the bond of society, that the neglect of it can never be dispensed with. And what can exceed the *pleasure* of seeing others made happy, except the making them so by our own means ? By taking a share in the miseries of others, we render wretchedness the more supportable ; whereas plenty, amidst the frowns and contempt of the world, is but a splendid kind of misery. The *Miser* is, of all characters in the world, the most hated. There are various ways of being charitable, besides giving money, and yet even in that respect much may be done by a very moderate fortune, where self-denial is used, and the heart is sincerely inclined.

Thou hast often heard me mention *Mrs. Ann Saracen*. She lives in a cottage of three pounds annual rent, but it is as neat and clean as any palace. When she dines at home, she feeds on the value of about threepence ; she eats and drinks of any wholesome aliment that comes in her way, but with such moderation, she never hurts her health by excess.



From long experience, she understands the quality of many drugs, and the use of kitchen physick ; dispensing the former with great judgment and success. By the superiority of her understanding, she is able to instruct her poor neighbours, influencing them by reason, and the books which she gives them to read. She visits prisons, and converses with condemned malefactors. She puts children to school, and employs them in needle-work, partly by making up old linen, which she begs of her rich acquaintance : This she again devotes to the use of the indigent, by assisting them with child-bed-linen ; which is returned clean to her after it hath been used, and the same serves for the birth of many children. All this is perforemd within the bounds of forty pounds a year. Thus amidst the checks of a scanty fortune, she acts like a gentlewoman and a christian ; shining like a star, to guide the poor, the afflicted, and the weary, to rest and comfort. When you praise her for her good deeds, she contracts herself like the sensitive plant, constantly referring whatever is excellent to God, who is the only true fountain of all excellence.

She says moreover, " what do I that every christian woman who is mistress of her time and fortune would not do ? If I am so fortunate as to have the favour of my superiors, I think I lay them under an obligation, when I

offer an opportunity of their doing good. He that neglects such an occasion, defraudeth his own soul. If I plead the cause of poor creatures who dare not appear to speak for themselves, I am so far an advocate in the cause of heaven, and act as a steward in the family of God. I must use the talents my Master has intrusted me with ; and when I have done, give the glory to that Being who is graciously pleased to make me the instrument of his mercy. In this view I think myself preferred to a higher employment, than if I were the first lady of the bed-chamber to the queen. If the fine world is infatuated with such trifles as dress and diversion, and make these the business of their lives ; if the gay are carried on, as it were, by a resistless stream, swimming on the surface in a delightful phrenzy, and careless of the gulph, which may swallow them up ; what can I do more than send up my petitions to the throne of grace that their eyes may be opened to see their danger, and recovering their strength, get on shore in safety, if so it shall please the Almighty to avert his judgments ? The world will be governed by appearances ; happy are those who discern realities ;" and the time is surely drawing nigh when attainments in holiness will alone be of any avail, and when those who " have turned many to righteousness will shine as the stars for ever and ever."



Mary, what dost thou think of this character ; is it not charming ? Yet, such should we all be, if we were practically christians ! I often think, Mary, when I take my rounds amongst my sick and poor neighbours, whose wants are greater than I can relieve ; I often think, that if they to whom providence has given affluence would but accustom themselves to be spectators of the miseries of vast numbers below them, they would surely sacrifice a little more to humanity and charity, and would not offer quite so much incense to the lust of the eye and the pride of life.

Thy mistress is a lady admirably inclined to offices of piety and humanity. Intreat her leave to inform her what thou knowest to be true in regard to misery and distress. She will judge of what she ought to do. She will not withhold her bread from the fatherless, who are dying with hunger ; nor behold those who are perishing for want of cloathing, expire at her gates : She will not make gold her confidence : The land will not cry against her, nor the furrows thereof complain ; but she will have mercy on the poor. Forget not, *O my daughter*, that charity will endure when time itself shall cease. *O my daughter*, the earth, and all the objects around us, even the heavens which are the canopy of it, will pass away ; Faith will be swallowed up in sight, and hope cease with enjoyment : but charity is so divine and pure in its nature, that it will constitute part of the joys of heaven,



## DISCOURSE XVII.

IN these days of *pleasure* and *dissipation*, Mary, servants entertain each other with accounts of *profitable places*; as, how much wages some have more than others. These do not consider so much the comfort and peace, the safety and good treatment they enjoy, as how much they can get; I say, may get, for it is not the lot of one in a thousand to be in such services as are represented to them; nor perhaps to have abilities to keep such places, if they could get them. They are apt to judge of the best places, as people do of the greatest prize in a lottery; and, in hunting after an imaginary good, often plunge themselves into a real evil. Let me advise thee to be contented and learn when thou art well, and not desire to be better than well. If thou findest good treatment, let this be considered as superior to any such additional wages as thou mightest have the fortune to obtain. In thy situation, as a very young woman, a fondness for change can hardly fail to produce mischief. I do not say but that in due time thou mayst naturally expect an increase of wages.

If thou shouldst become a favourite, employ thy influence to keep peace in the family. Make open profession of thy resolution at once to be true to thy mistress, but not the less a

friend to thy fellow servants, when they do their duty. In all cases of difficulty let thy mistress be acquainted, and intreat of her to decide the matter. In any case favourites are generally more feared than loved : and more intrigues are formed to insnare them, than thou canst suspect. Our good qualities often expose us to more hatred and persecution, than all the evil we do ; and yet it is not the less true, that ‘ honesty is the best policy.’ Truth will prevail in the issue ; and it is thy duty to do the best thou canst, fairly and honestly, to promote thy own welfare.

If unhappily any of thy fellow servants are remiss in their duty, remind them in civil and obliging terms. If they will not take thy advice, thou hast nevertheless discharged thy duty. When evil consequences follow by their not regarding thee, do not aggravate their misfortunes by taunts and reproaches, as weak-minded people sometimes do. All that should be said is, *I wish you had been of my opinion.* Soft words and ready answers, with a noble ingenuousness, have a magick power to calm the most perverse.

If thou findest any fellow servant as well inclined as thyself, be her friend ; but from the moment she is guilty of any fraud or injustice, or entertains thee with discourse against the person whose bread thou art eating, thou mayst suspect, that she is foolish, ignorant, or perverse. It should be thy part to soften such

discourse, and palliate the real faults, much more the foibles of thy mistress : but if thou condemnest her when she is blameless, thou art guilty of injustice as well as ingratitude.

Thou wilt generally find that those who complain most of others, are most blameable themselves. Reason calmly with them. Advise them to consider the condition of their service, to represent their grievances, not to condemn their judge, before they appeal to him for justice.

As I have the happiness to be known to the lady who will take thee as a servant into her family, I promise myself it will be so much the better for thee, if thou art not wanting to thyself. She spoke in such obliging terms, and promised me so generously to be thy friend if thou deservest, that I hope she will be as a mother to thee.

She will probably tell thee, “ she knows thy father to be an honest man ; and that she hath a respect for him ; and if thou art a true daughter of his, that thou wilt be a faithful and good servant to her ; and if thy conduct sheweth that thou art, thou mayst be assured of her friendship. Now my daughter, if thou shouldst set out with such prepossession in thy favour, it will be a happy omen of success.

There are some people whose thoughts are so dissipated, that one must repeat the same words before they are awake enough to know what is said to them. This is a great unhap-



piness and very irksome to a master, but it is not altogether incurable ; for if the servant has any delight in doing her duty, she will be attentive to the commands, to which she is bound by every tie, to be obedient. I have already mentioned to thee that one thing necessary to awaken attention is, to *look at the person who is speaking to thee*. The countenance demands respect, and helps the understanding ; and seeing the motion of another's lips, assists the hearing, whereas the want of this kind of attention, is ill-mannered, even among equals, and much more from a servant.

Always take the first opportunity of mentioning what is necessary, particularly in cases wherein thou hast been commanded to do any thing, or hast received any message. Take for granted that thy mistress will not be informed of what relates to her interest and thy own duty, unless thou tellest her ; and consider it as injustice and breach of duty, to keep her in ignorance.

If thy memory is treacherous, keep a memorandum book, and by one act of recollection, which is to look into thy book, thou mayst be sure that nothing will be omitted. But as memory depends on the exercise of it, such assistance may be unnecessary, unless it relates to business to be done at some distance of time ; or when there are too many particulars for the memory to retain. Experience must teach thee what confidence to place in thy

memory, and what assistances are necessary to it. Never put off any business to any distant hour; but perform what thou canst immediately.

Take care not to shuffle or equivocate upon being accused of negligence. The more conscious thou art of neglect, the more thou shouldst beg pardon. But all pretences, such as *I thought this or that*, when in truth thou didst not think at all, are abominable in the sight of God and virtuous persons.

Dirt and filthiness fall within the observation of every one; but neatness and cleanliness, like comeliness in person, is a silent recommendation. These are to the body, what purity is to the soul. Every young woman of sentiment naturally aspires at making a cleanly appearance.

The decent and cleanly carry with them a presumptive proof of a virtuous disposition. *Industry* is generally the companion of *cleanliness*. Even a cleanly beggar naturally engages a much higher attention than a dirty one. Consider what is proper to thy own condition, yet rather err on the cleanly side. A slovenly good servant of either sex, is a contradiction.

I must not conclude this discourse, without warning thee of the many fatal accidents which happen by fire, nine in ten are the effects of downright carelessness, and generally of servants; either from being in liquor, from

gross ignorance, or unpardonable thoughtlessness. I charge thee to consider what misfortunes and miseries may be brought on others by this element, which is so admirable a servant, and so terrible a master. Pestilence, sword, and famine do not make such sudden and outrageous havock as fire.

There are some particulars, Mary, which, through the whole course of my life, I have observed with great exactness. Not to leave chimneys too long unswept. Not to burn papers, or by any other way to make a great blaze in the fire-place. Not to leave a drawing stove covered. Not to leave a poker in a fire. Not to leave a candle burning in a room. Not to leave linen airing near a fire. Not to bring a lighted candle into a closet. Not to be any way busy with a candle where there is linen or paper. Not to carry a candle into a stable without a lanthorn. Not to venture even the lanthorn and candle in a hay-loft. And, where the floor of any room is grown spongy, and combustibile by age, to keep the part so affected covered with something woollen, lest a spark should fall on it from the candle. In going to bed, use a short candle and a large flat candlestick, taking care in both cases never to be without an extinguisher : and not to bring a lighted candle near a bed. These are rules which I recommend to thee, to be observed, as thou regard-



est thy duty to God and thy neighbour ; and as thou meanest to avoid the punishment which the laws of the land inflict on the careless as well as the wilful.

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### DISCOURSE XVIII.

TEMPERANCE, Mary, is the friend to reason, the companion to religion, the child of virtue, and the parent of health. The wise man says, " Sound sleep cometh of moderate eating, he riseth early and his wits are about him ; but the pains of watching and choler, and pangs of the belly, are with an insatiable man." Nature is relieved by a little good food taken in time, and we grow strong and healthy : but eating above measure destroyeth health, wounds peace, and banishes comfort from our hearts.

Many act as if eating was their paradise. Regard not thy taste above measure, but acquire a habit of indifference : hunger will relish the plainest food, and thou wilt take the properest quantity.

Daintiness in diet, in people of fortune, makes them contemptible : it is a proof of a sickly mind, much oftener than it is required by a sickly body. But when servants are dainty, and not contented with common food,

they betray their depraved inclinations, and become a nuisance to a family. High-cooked dishes are poisonous, they inflame the blood : Solomon's advice is, " eat as becometh thee, such things as are set before thee, and devour not, lest thou be hated." Consult the pleasure of others as well as thy own, and be not impatient to seize thy food, nor eat it faster than is decent and wholesome. In general we eat much too fast, and this acts doubly against us, for by such means we are the more easily betrayed into eating too much.

Beer is our common liquor, and when good in its kind, is excellent for those who work hard ; but the pure element which nature affords, being likewise good of its kind, is the grand medicine as well as aliment of life. Hast thou not heard how it removes the fatal effects of intemperance ? What crowds of the miserable rich go to water-drinking places and recover ; and then return to their former way of living, and die ten or twenty years sooner than they might, entailing the gout and other disorders on their children.

I have learnt by experience that water is the best preservative from diseases : but people may drown their bowels by drinking too much of it. Even bad water may be rendered wholesome by boiling and infusing herbs of our own growth.\*

\* Ground ivy, mint, sage, or rosemary, being dried and infused in boiling water, and drank cold, either of these infu-

After mentioning the infusion of our own herbs, I cannot avoid taking notice how mankind grow fantastic in their appetites. Thou hast heard of a *Chinese drug* called *tea*, which for many years past some people have drank, because others did : which numbers now condemn as hurtful to them, yet use it ; which people of the most different constitutions take in common ; and with which I have no doubt many destroy their health, even granting that it may be good for some, and that a little poison kill none. Servants also run mad about tea ; they spend a large portion of their wages in it, and squander too great a part of their time.

As to the poor, they are stupidly insensible, how they are galled in their health by the bad sort of tea which they often drink ; by the habit of sipping, instead of drinking ; and by using so much hot liquor, when cold would answer better to invigorate them. They also consume a large portion of their time ; and their gains by hard labour make themselves wings and fly to *China* for this bitter draught. Would to God that they were wise enough to spend their money in substantial food and rations, commonly called tea, is incomparably better than bad small beer which the poor often drink ; and they would esteem it, but that the herbs are not properly gathered and dried, and the infusion is usually made too strong. I am now supposing places where water is not good : but in England we are for the most part happy in this particular.



ment ! The single article of butter, which our forefathers used to eat only as a dainty, is become necessary to tea drinking, though this also is as ill suited to some constitutions as the tea itself.

Female servants, like other people, have a right to their share of the improvements, which time and riches, skill and industry have made. But I am afraid, Mary, we travel too fast ; young women in service aspire to dress too much like their mistresses, which gives them a wrong turn. If thy mistress should give thee any of her own cloaths, consider what is proper for thee to wear, and in what shape ; and what to sell.

Let me next warn thee against the deadly effect of air, when rendered corrupt by too many people being in a place, or by being too much confined. The poor are happy that their doors and windows are seldom very tight, yet they are frequently kept shut when they should be open. Nature is so indulgent to us, that a minute will change the mass of air in a small room. Chimney boards are also hurtful, as obstructing the free circulation of air. Even in the extremity of cold, the sleeping in a small room with the chimney thus shut up, I have found to be very hurtful. When the poor are sick, they imagine that warmth is so necessary to their cure, that they frequently poison themselves with their own confined air.

I have often lamented the hard fate of young ladies, in the height of their charms, who, if they had been farmers' daughters, or not poisoned in a bad air, nor chilled by flimsy coverings, might have lived to old age. My dear Mary, avoid shows in close places, and all such foolish entertainments, as are not worth the hazard of health to any body in their senses.

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### DISCOURSE XIX.

IT is the duty, my daughter, of every one to make the most of their education : in this free country, where women have the same privileges as men, they may with the same propriety be taught to read.

The men who do the hard labour and drudgery of life, are not the most instructed ; and therefore it becomes the more beneficial to a family that a wife should be able to assist the husband. If she is in any degree qualified to instruct her children, whilst the father is in the field, she will save so much, and probably teach them better than any old woman in the neighbourhood could do.

We are *commanded to read the scriptures*, and for the same reason, obliged to teach our children to read : if all of us were so taught, no one could pretend to be above laborious

employments, for we should know from the word of God, that labour is the condition of human life. The wisdom, which is the glory of human nature, is within the compass of us all. The great end of learning, my dear Mary, "is to know God, and out of that knowledge to love and obey him." Thou wilt perceive that in most instances which concern God, we cannot carry our thoughts so high, or find language proper to express them, but as we borrow words from sense. The scriptures which were written for our learning, speak of the anger and love, the hands and the eyes, of God: at the same time that we are to guard against gross conceptions, as we know that God is a spirit, not visible to mortal eyes, infinite in purity, and devoid of passion. Such wisdom will avail us, when all the learning that our superiors can boast of, if not applied to the same purposes, or made a bad use of, will leave them in a much worse condition than if they had remained in the grossest ignorance.

However necessary reading may be to learn our duty to our maker, and occasionally to employ our hearts agreeably to his will, as contained in the holy scriptures, the same cannot be said of writing. It seems reasonable, in our rank and condition, that women should be taught to write rather than men; and the more, as the duties of a shop may in



general be as well performed by a woman as a man. In any case a woman may be of equal service to receive or pay, take in or deliver out by weight or measure ; but she cannot act the part of a sailor or soldier, nor do the business of a plowman, a carpenter, a smith, or a bricklayer.

“ Prudence is an universal virtue, which enters into the composition of all the rest : Judgment is its throne, and silence its sanctuary.” Young people are more prodigal than old ones. Whether thou hast little or much, take care of it, and do not expend it in vanity. Money may stand thy friend, when others fail thee. The caution holds stronger for them who have but little, than for those who have a great deal. In money affairs, Mary, remember that “ often counting makes good friends.”

Charity seems to forbid our mistrusting any one, yet there can be no doubt, but that it would be madness to trust those with thy goods, or thy person, who shew no fear of God, nor respect for the laws of their country. Let them talk as they please, “ deeds are fruit ; words are but leaves.” The more lavish such persons are in their promises, the less they are to be depended on.

The innocent silly lamb in the fable, was so credulous ; that the wolf persuaded him he did not feed on flesh, as was vulgarly imagin-

ed, but on green pastures ; “ why then, says the lamb, we may as well feed together,” and creeping from within his inclosure, joined the wolf ; to be devoured as you may easily imagine. Nay, I am sorry to tell thee, Mary, that it is no strange thing for people to put on the disguise of piety and religion, the better to ensnare those, who being honest and upright themselves, think well of the rest of mankind.

Women, who are really modest, never make a boast of modesty, for that is in effect being immodest. A true sense of shame is founded on virtue, for we ought to blush in secret, even at a thought which religion condemns. Cultivate such purity of mind as may render thee acceptable to him in whose eyes thy heart is open. Whatever thy company may be, take care not to offend against modesty, by any word or action ; and avoid giving any smile of approbation, when words of a double meaning are spoken ; and still more if they are in direct terms indecent. Jest not against the rules of good manners ; rather study how to be useful to thy companions, than how to divert them : Solid sense is preferable to wit ; the first is always beneficial, the last seldom fails to be dangerous.

The wise man says, “ If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee ;” intimating

that modesty towards superiors is the ready way to be treated with respect. In the same manner when thou art conscious of ignorance, or when prudence forbids thee to speak, talking will at once discover thy want of sense, as well as modesty. "Too great a distrust of oneself, produces a base fear, which depriving the man of his liberty, and assurance, makes our reasonings weak, or words trembling, and our actions faint." But observe, that there is the same difference between assurance, considered as a reasonable confidence in what we say or do, and impudence, as between true modesty and bashfulness.

Those who desire to do what is commendable, and yet from bashfulness cannot shew themselves to the world; ought not to be angry with it, if others less deserving, promote their fortune in a more effectual manner.



## DISCOURSE XX.

**FRIENDSHIP** being the strongest obligation to the practice of virtue, as it regards particular persons, and the greatest comfort amidst the various calamities of life, whatever thy fortune may otherwise be, I hope, Mary, thou wilt find a friend.

There are not many who have sense and virtue enough to be capable of true friendship, therefore be careful with whom thou contractest an intimacy. Sincerity of heart, and freedom of behaviour often pass for friendship : but to be a friend, it is necessary to have a good temper, and a steadiness of mind, with such a degree of knowledge, as may enable one to give and take advice. Friends mutually compassionate each other, and they must render themselves a mutual support. They should never say nor do any thing harshly, when the same thing can be done with tenderness. If thou shouldst ever have a friend, avoid all such kind of discourse in company, as may undervalue her, though it should exalt thyself. Do not presume on any friendship so far, as to use words of contempt or derision, lest thou shouldst give wounds, which may not be so easily healed.

Thou wilt easily judge how rarely such are to be found, to whom we may open our

hearts without reserve, and without danger. O Mary, "a faithful friend is a strong defence, and he that hath found such a one hath found a treasure." Friendship, such as we frequently find among virtuous persons, lightens our sorrows, and increases our joys; warns us in danger, and delivers us in distress. The wealth of the world cannot fill up the measure of our wishes for a partner in our hearts; such wishes being implanted in our nature. Solomon says, "all flesh consorteth according to kind, and a man will cleave to his *like*." Death itself hath been sought in friendship, and one hath contended with another, desiring to die himself to preserve his friend. I cannot tell but that the same may have happened among women.

A slight acquaintance is apt to lead the unwary into intimacies, which often prove deadly in their consequences. Nothing is so dangerous as the *pretended friendship* of bad people: I say *pretended friendship*, for that which is real cannot exist upon bad principles. The counsel and advice of persons of superior knowledge and virtue, and whom thou hast reason to believe are sincerely interested for thy welfare, should make thee ambitious of rendering thyself worthy of their esteem, and perhaps in the issue these will be thy best friends. Solomon tells thee "Love thy friend and be faithful unto him, but if he betrays thy se-

crets, follow no more after him, for he is a roe escaped out of the snare :” Shame or fear of thy resentment will make him fly thee. Disclosing a secret under circumstances of the greatest temptation, will make a breach ; but it may be closed by great repentance on one side, or great compassion on the other.

As to friendship with a woman of a blemished character, shun this, or thou wilt be suspected of entertaining the same sentiments. Young women are warm in their intimacies, and apt to shew more distinction to each other, as friends, than is consistent with civility to the rest of the world, such appearances should likewise be avoided.

If thou shouldst happen to break with thy friend, shew thy sorrow by thy silence ; and not like a silly faithless girl, blab out all thou knowest of her. This is as wicked as it is weak, since thou wert trusted on thine honour, without any condition. Let her do as she pleases, be thou fixed as a rock, that stands the utmost force of dashing waves, or storms and tempests.

My dear Mary, observe these rules ! Be slow in choosing a friend, and slower still to change. Be courteous to all ; intimate with few. Slight none for their low condition, nor esteem any for their wealth and greatness. Be not surprised nor dismayed, to hear plausible excuses, from those who are unwilling



to do thee a service, if on the presumption of friendship, thou shouldst venture to ask a kindness. In no case owe an obligation to one whom thou believest to be wicked. Never suppress that tenderness, with which a good heart naturally overflows, when those whom thou hast ever esteemed, are in real distress.

*Love*, when supported by the *judgment*, seems to include *friendship* : but in regard to friendship between the sexes, in youth it is rarely to be found, without a mixture of love, on one side or the other : I mean that tenderness, which is so natural to the heart. Among the elder indeed, the flame may be so gentle and lambent as to change its name : and when it is founded upon right principles, that is, when it takes its rise from an heart-felt esteem for amiable and virtuous qualities, such as the piety, the integrity, the self-government, the benevolence of our friend ; and when our affection is further cemented by the exertion of these virtues, not in self-indulgencies, but for the good of all to whom our kind offices can in any way extend, then may we be certain that such friendships will not expire with age, or be terminated by death : for *Christians* are instructed, “ not to sorrow as those that have no hope.” We may therefore rest assured, that such friendships will be revived and perpetuated in the future world, and indeed without the prospect and

hope of this, even heaven itself would lose one of its sweetest attractions. Moreover the bearing in mind continually this hope and expectation is of powerful efficacy to purify and exalt our affections, to animate our zeal in the christian course, and to be especially concerned not to mix any thing in our friendships that will not bear the holy eye of God.

As I would not omit any subject in which thou mayst be interested, I will put thee yet more on thy guard with respect to love; for as this is well or ill-directed, it may render thee happy or miserable. Those who become wretched by this affection, plead, that other passions are for the most part of a malignant kind; but let me tell thee, Mary, when the mind is infected with love, there is nothing so serious or comick, so generous or base, which may not directly, or remotely proceed from it. The proverb says, "Follow love and it will flee thee: Flee love and it will follow thee." If this teaches modesty, it also informs us that there is much folly and caprice in love. When we ascribe to the persons beloved, qualities they do not possess, we in effect fall in love with the creature of our own brain, and this I take to be no uncommon case.

In our ordinary acquaintance, and yet more in our friendships, it is hardly possible but that the persons and conversation of some



people, should be more pleasing and delightful to us, than those of others ; but to be unhappy, because we are not in the company of a particular person, is at once a proof of love, and not less of the foolishness of that heart, the pleasures of which are so narrowly circumscribed.

It is not uncommon for a woman to imagine herself the object of a man's love, whether she desires to be so or not ; as vain men often mistake the civilities of women, for love. Thou, my daughter, mayst be subject to a double assault, either by the reality of thy affection, or the vanity of a man : and as a great part of my sex is not remarkable for honesty in love, thou shouldst be so much the more suspicious, and doubly on thy guard.

Nothing is so common in love, as believing absurdities which favour the passions, except the lavish professions which are made on such occasions ; and from hence arises the danger. The language of passion, may sometimes express the integrity of the heart, yet it is not to be trusted, without great caution : and she who makes no preparation for a retreat, in case of danger, may be obliged to surrender at discretion ; and find herself at length in the hands of an enemy, instead of a friend. Remember that nothing is more dangerous, in thy condition, than the unjust



accusations of a wicked man, except the professions of his love, by which he may shew forth his highest insolence.

However blameable many an honest girl may have been, in giving way to her affections, yet being really honest, she hath preferred present sorrow and disappointment, even although it may have shortened her life, rather than do any which virtue forbade.

People of the best understanding, retain impression longest, and often carry them to the grave. The most benevolent seem to be the most susceptible of love, and therefore should be most upon their guard. Love, as an affection of the soul, which enlarges and improves the mind, holds affinity with angels; as an appetite of the body, it is common to brutes. True love hath its root in virtue. Constancy is united with it, and where it subsists in the marriage state, adversity cannot divide it from the heart.

The foolish and wicked of both sexes generally consort together, and are mutually influenced by each other. Many a young fellow have I seen going to the gallows on the account of a bad woman!

True modesty is equal in both sexes; but by the custom of the world, women are obliged to be the most reserved in the discovery of their affections: whether this is an advantage or not, I cannot tell.

Advice is seldom welcome when it crosses a favourite inclination, but is it not far better to feel a short pain in breaking off a dangerous treaty, than be punished severely all our lives, for believing too well of any one against proof?

Thou hast heard of some young women, and perhaps a few young men also, who despairing of an union with their beloved object, or in a fit of phrenzy, have done some desperate violence on themselves. Is not this converting love into a child of the devil? Whether madness be created by a raging fever, or a fit of love, it is still madness: And whether it be in love or hatred, if we trespass against heaven, we shall suffer by it.

Love having nothing to do with pomp, our humble condition is less subject to deceit than that of the rich, for people naturally follow affection when they are poor; and those who have no wealth, nor ever had any prospect of living in affluence, have reason to hope they may support love without any other aids than health, industry and virtue: and it certainly is more in favour of love, to have no want but of money, than to want every thing but money.

A man of a profligate character, can never be a true friend to love, whatever a distempered imagination may suggest. The folly of such love will be as great, and probably



more bitter in its consequences, than if thou wert to fix thine heart upon a man so much superior in condition, as to afford thee no prospect of being united to him. He who is out of thy reach, and he by gaining whom thou wouldst probably lose, are to be avoided with the same care.

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### DISCOURSE XXI.

SORRY I am, to be constrained to tell thee, Mary, but it is necessary that thou shouldst know the truth ; There are such vile wretches of both sexes, on this fair earth, as blushen the heavenly face of modesty to think of. Like the devil, they go about seeking whom they can devour ; and when they have accomplished their foul ends, they laugh at the misery they have created, and spurn at the object they have deluded into destruction. Some even traffick in sin, and blot the most beautiful workmanship of heaven, with such hideous stains, as might draw tears from the stony rock. The evil spirits in human form, flatter and promise, and swear as prodigally, as if they were to gain heaven ; and are as false as hell, from whence their deceitful speeches come ; They present the flattering shew of pleasure before the heedless eyes of young



women, and draw them on till they fall into the pit of destruction.

These enemies to virtue attempt boldly to persuade a young woman, that things which are really the worst in this world are the best. Little regarding the curse denounced against those who call evil good, and good evil, they practice the arts of the devil, when under a specious disguise he deceived our first parent : A small portion of sense and reason might shew the fallacy of all arguments, hopes, and expectations, in favour of actions which are contrary to virtue. Listen not to them, but remember, "that virtue which parleys, is near a surrender."

Well do I remember some of my good neighbours' daughters, whom nothing would please but going up to London, as if they were sure of making their fortunes. Some of them have lived virtuously, single or married, and succeeded in the world ; but it hath fared ill with several of the most distinguished for comeliness. As soon as they arrived in town, they fell into the snares of those *abandoned procuresses*, who under the pretence of getting them good places, brought them like birds to the net, or lambs to the slaughter ; witness ———, and ———, and others, who did not use the precaution before they left their parents, to correspond with such

friends in town as they might trust themselves with, till proper places could be provided for them. It is impossible that thou, or any country girl should suspect half the wicked arts which are played off to seduce young females. I must also caution thee, that in all cases, particularly if thou shouldst apply to a *publick register office*, it will be necessary to inform thyself exactly of the character of the person who proposes to take thee as a servant.

I charge thee likewise, as thou lovest thy soul, not to indulge any desire of being *gaudily attired*. If thou shouldst feel thine heart incline to this vanity, get thyself cured of it, as a disease, which if neglected will prove mortal. Childish as this passion is, I know that it hath been the ruin of thousands, and it may tempt thee to forget those lessons, which I have sought so anxiously to imprint on thy heart. From the moment thou fixest thy fancy on dressing like a gentlewoman, I shall tremble, lest thy destruction should be at hand. What has been the fate of those who seek the trappings of folly as the wages of iniquity? What numbers of young women, without any other inclination to wickedness, have been undone by the immoderate love of dress and pastime. My master was not a debauchee, but he had opportunities of knowing what multitudes of young women accomplish their own destruction by the force of this



restless vanity. Among abandoned women, intemperance and disease bring on consumptions and decay, and few of them live beyond the age of twenty-five. Alas, my daughter, how deplorably are those fallen, who thus offer themselves as sacrifices at the altars of vice and impurity?

In all conditions, remember that christianity requires nothing at our hands more clearly, or in a stronger manner than chastity or purity : and this consists in a fixed abhorrence of all forbidden sensual indulgence : in a resolute guard over our thoughts and passions ; in a firm abstinence from the most distant occasions of lust and wantonness ; in a consciousness, or deep sense of the perfect holiness of God, and of his being present every where. It likewise consists in a conviction of the certain truths of our religion ; and that there can be no hope of salvation where this virtue is not cherished. Therefore be not entangled in the snares of deceitful lusts, for these do confessedly war against the soul ; and if this is conquered, all is lost !

It is common for mankind to shelter themselves under the flimsy covering of numbers committing sin, as if corporal punishments or ignominious deaths were the less evils, because crowds of malefactors are annually condemned to a loathsome prison, or the gallows !



I charge thee, Mary, to be watchful of thy words : Unguarded conversation generally opens the door to mischief : It looks like a design to throw down the barrier of chastity. From the moment thou permittest any man to be thy confidant, or allowest thyself to converse with him alone, except where there is an honourable and suitable treaty approved of by thy friends, it is most natural to conclude, there is some danger to such a girl as thyself. On the other hand, thou must exercise some skill in thy reserve, not to appear prudish, and subject thyself to ridicule.

People of fortune generally observe a more strict decorum, than the condition of servitude will for the most part admit of ; and domesticks therefore stand in need of more caution. But without any comparison of conditions, build thy caution on this great principle ; that human nature is frail ; that religion doth not keep the generality of men in awe, in any degree equal to what might be reasonably expected ; rich men are apt to presume on the humble condition of poor girls, to mark them as their prey ; not considering that the soul of a chambermaid is as valuable as the soul of a queen. If you are wise, Mary, let not your fancy loose to think of tying the knot for life, with any man above a farmer, or a tradesman, who is honest and not weak. If any gentleman should honestly or dishonestly

commend your person, as if he wished to possess it, let it pass as words which he may be accustomed to speak. In the first place, even if it should be his opinion, a truly honest and a generous character would have concealed it, as the avowing of such sentiments, where nothing further is intended, can only lead either to something very wrong, or to the making both parties unhappy : but if, what is most likely, nothing more is meant than mere flattery ; it is then unquestionably a bait thrown out to deceive ; so that at any rate it will be your wisdom to shut your ears, and to guard your heart against such addresses.

The generosity of men in this case is not to be trusted. I can tell you a very tragick story of this kind, in which I acted a considerable part. The daughter of a yeoman of reputation in this country was seduced by a young gentleman ; he had promised to marry her, and she depended upon his honour. Her father was my old acquaintance, and intreated me to talk to him. I made him a visit, and amongst a variety of arguments told him that he did not know the mischief he had done ! adding, “ I have heard her mournful tale ; I have seen the rising sobs that shake her soul : her father’s pillow is wet with briny tears ; and her mother’s cheeks redden with shame, whilst indignation prevents the utterance of her griefs ! O shame ! shame ! that man

should fawn and flatter, and mean, what shall I say? Mean to be a villain? You will pardon me, sir. That men in such cases act like villains, you must grant. Cursed be the pleasure which is dyed so deep in guilt, and creates so much pain and sorrow!"

He told me he would make her a proper allowance, but could not possibly think of marrying her, as he should disoblige his friends, and mar his fortune. She on the other hand, was not in want of a decent support, and would not accept his offer. Grief for such ill-treatment threw her into a consumption, and she died in a few months after.

When it was too late indeed he repented, and was almost raving with the consciousness of having acted so basely. "O my friend," he said, "how shall I banish from my heart; the remembrance of my dear *Caroline*! How shall I forget the last parting scene? It is but to die, she said, though it be a death of torture! With my last breath will I pray for your prosperity! It is the decree of heaven that I should be thus chastised; thy will, O God, be done! May the remembrance of my sad fate never disturb your breast, unless it should bleed with sympathetick sorrow for my guilt, and prepare my soul for heaven!"

Recollections like these, harrowed up his soul. His reason was soon afterwards impaired. He was often seen walking by him-



self, and bursting into an agony, crying out, "*O Caroline ! Caroline ! I was thy murderer !*" He seldom slept above two hours at a time ; and as certain as he awoke, the same thought occurred to his mind. His eyes looked hollow, his lips wore a livid paleness, as if he withered at the heart. His friends carried him into scenes of amusement ; these made him sigh the more. He died soon after with melancholy.

Attend, Mary, and take warning ! I am assured of thy present innocency : I know thou dost agonize whilst I am talking thus : but anxious as I am for thy safety, thou wilt forgive me, Mary, if I say too much. We are about to part, and it is fit I should communicate to thee, my knowledge of the ways of the world, and the means of shunning the evils of it.

O my daughter, I now declare to thee, in the awful presence of the God, whom I adore, I had rather see the blood stream from thy bosom, than behold thee in the arms, even of a king, on any terms but an honourable marriage, such as divine and human laws appoint for the virtuous. If thou wert to stray from virtue's sacred paths, though floods of briny tears would fall from thy fond father's eyes, these could not wash thee clean ; but the day would come when they would rise in judgment against thee.

## DISCOURSE XXII.

THIS is the last day in which I may ever communicate my thoughts to thee, with such freedom, and uninterrupted satisfaction, as providence has indulged us with, since the time thou wert capable of listening to the voice of reason, and of forming thy mind to a relish of such truths as I am able to communicate to thee.

The subject of our conversation yesterday, naturally leads to the consideration of *marriage*. The many mischiefs which may be imputed to the lawless commerce of the sexes, seem to turn in favour of this honourable alliance.

Marriage ought to be in high estimation, not only as the state most safe to virtue, and in which so great a part of private happiness consists ; but as best calculated to promote the welfare of our country. The Almighty, in the great order of his providence, having made the sexes for the mutual aid and support of each other ; it is highly reasonable to presume, that when people come to an age of judgment, and are wealthy, or fit to get their bread by their skill or labour, marriage is the proper state of life : and nothing can be a stronger incentive to it, than the affections implanted in the human breast.

Happy it is when this union is cemented by a suitableness of disposition. Piety is undoubtedly the bond that can never fail ; but I have wondered, when I have seen the sad effects arising from perverseness of humour, that even common prudence did not influence persons so connected to be obliging and condescending to each other. The extreme folly of the contrary conduct, is well illustrated by the fable of the two hounds. They are represented as very fond of each other, but being young dogs, the huntsman coupled them, to prevent their following every scent, and hunting disorderly ; they expressed great uneasiness at their situation, if one chose to go this way, the other was eager to go the contrary, till at length they came to a downright quarrel. An old hound, who had observed what was passing, reproved them in these terms : " What a couple of silly puppies you are, to be perpetually worrying at this rate ! what hinders your going on peaceably and quietly together ? cannot you compromise the matter, by consulting each others inclinations a little ? at least, try to make a virtue of necessity, and submit to what you cannot remedy. You cannot get rid of the chain, but you may make it sit easy, and you will find by experience, that mutual compliances, not only compensate for liberty, but are attended with delight."



I have heard it seriously maintained, that the misery of servants may be dated from their marriage day. Such an uncomfortable doctrine supposes that their wages are no ways equal to their expences when they have any children to provide for. This opinion proves too much, for experience may be appealed to against it, as well as for it. Those who are extravagant or indolent, are hardly fit to be trusted in the marriage state ; and the child born to such parents, comes into the world under a great disadvantage. But marriage sometimes awakens the attention of the most thoughtless, and every one may observe, that the industrious and provident, and such as are virtuously inclined, generally succeed in wedlock.

As to the proper time of marriage, if thou hast a prudent offer, and no weighty reason to the contrary, marry in the early part of life ; but if thou lettest thy youth, and thy middle age pass without marriage, if thou art wise thou mayst as well continue single. Whether thou marriest a young man, or one of middle age, consult his temper, and carefully avoid giving him offence ; and above all, I warn thee against jealousy. As there can be no government where there is no ruler, she, who hath more sense than her husband, will shew it by her prudence, and fear of God ; still yielding the superiority to him, whom God hath set over her : she may secretly govern

him ; but openly to assume the command, except in very extraordinary cases, is a proof that her understanding falls very short of the true mark.

Rather think how to forgive real offences in thy husband, than create imaginary ones. If once the mind is possessed with a jealous frenzy, it loses the exercise of reason ; and every object that relates to love, is armed with the stings of scorpions, to poison peace.

Give jealousy to the wind, and banish thy disquiet. Wert thou persuaded of real infidelity in thy husband, yet if thou hast a wish to share his heart, to regain all his affection, and turn it into its proper channel, be assured, that if he hath any sensibility, thy tenderness and love, with his recollection of what religion requires, will subdue his heart, and by the stings of conscience, convert him ; and if he hath no sentiments of virtue, rage and resentment on thy part, will only aggravate thy misfortunes, and make two evils instead of one, rendering thy condition the more distressful.

As to the revenge which some take, it is not so much a proof of resentment, as an evil inclination ; it is a symptom of a sick and crazed mind ; it is like a man's murdering himself because another has attempted to kill him ; for she who proceeds to the extremity of repaying such an injury by prostitution, does but plunge a dagger into her own bosom, as if she was the aggressor, and meant to seek

her punishment even in the destruction of her soul. Command thyself, Mary ; patience and good humour work miracles, and I hope these will always secure thy husband's love, that thy days may pass in uninterrupted tranquillity ; remembering, that religion is then of most use, when the greatest calamities invade us ; and that calm resignation to the will of heaven, is the grand medicine, which cures all the evils incident to human life.

If a woman discovers that meekness, modesty, and prudence in living according to the circumstances of her husband, are her truest ornaments, she will likewise find wherein her interest consists. The proverb says, " The foot on the cradle, and hand on the distaff, is the sign of a good housewife." This teaches that a woman inclined to virtue and industry, is at once able to manage her family, and retain the affection of her husband, and educate her children according to her condition. Nothing can be so desirable to a man as a good wife.

Happy had it been for *Harry Winter*, if he had preferred *Sally Sweet* to *Rebecca Wander* ! He acknowledged *Sally's* perfections ; but in his eyes, the air, the grace, the form of *Rebecca*, were irresistible, and at length he married her. She had been used to the triumphs of beauty, and never rightly informed of any thing. She is of so turbulent and impetuous a temper, as not to brook contradiction or disappointment. Her resentments are



as keen, as her vanity is uncontrollable. All her husband's wages are hardly sufficient to find her in top-knots, &c. Where is their mighty love ! They are parting with mutual disgust.

Poor *Harry* is much to be pitied, for though a " virtuous woman is a crown to her husband, she that maketh ashamed, is rottenness in his bones."

But in common cases, if neither are very wicked, it is with husband and wife, as with master and servant, if but one of the parties faithfully perform their duty, they can scarcely be extremely miserable. As an instance of this, there is *Jane Sprightly*. She is young and lively, and much beloved by her husband ; she desired him the other day to carry her to the fair, which he declined, by giving her a variety of reasons for so doing ; adding, my dear *Jane*, you look as if you were displeased ; what are all the fairs in the world ? or all the women that attend the fairs to me, compared to your smiles ! I can bear any thing better than your frowns, except the consciousness of doing that, which in its effects will hurt you : I would not do you harm for the world ! not even at your own request ; and no one can judge so well as myself what will hurt you. *Jane* has good sense and candour, and heard him attentively. He spoke with such persuasive eloquence in regard to the sincerity of his love, she could

no longer resist, but smoothing her brow, with a sweet smiling air, she said, "In good faith, my dear *Joshua*, though I had a fancy for the fair, it was but a fancy, and I believe that thou art in the right: give me thy hand as a token of calm obedience and sincere affection," she kissed it eagerly. Thus a proper exertion of prudence, though only on one side, may be of essential importance to both.

To this end, I will give thee one lesson more, which thou wilt easily understand, for it is founded on the plainest sense and reason. The ready way to secure a husband's affection and duty, is to be truly affectionate and dutiful as a wife: and always as agreeable as thou canst.

There is another affection of the mind, which relates to society at large. Whether thou shouldst marry or remain single, cherish in thy bosom a tenderness for children: The woman devoid of an affection, hardly deserves the *name of a woman*. Children are a large part of mankind; and childhood being without guile, they are at once the objects of our love and respect. Remember the regard which was shewn them by the Saviour of the world, when in allusion to their innocence, he declared, "of such are the kingdom of heaven!" My master used to say, that no compliment ever pleased him more, than that imputed to one of our poets: that he was a *man of sense*, but in the simplicity of his manners, a *child*.



## CONCLUSION.

WELL, Mary, remember that whether thou shouldst marry or continue single, thy real sum of happiness will be proportionate to thy progress in virtuous attainments, and to the right performance of the several duties of that particular station, whatever it may be, in which the providence of God hath placed thee. And amongst other things remember and respect my admonitions, forget not, "that whoso honoureth his father shall have joy of his own children; and when he maketh his prayer he shall be heard." These are high promises of the most exalted happiness. The wise man goes on to advise: "Honour thy father with thy whole heart, and forget not the sorrows of thy mother," conveying a charming sense of the great love of a mother. He then reminds us of the curse which attends undutifulness. "The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This is a beautiful allusion to that blindness and perverseness which leads some to neglect, and some even to insult their parents, denouncing the judgment they may expect, either by some temporal calamity which will befall them, or by the vengeance of heaven which will overtake them, such offences are of the blackest dye.



“ Our parents can never be requited :”  
 Such is the nature of our obligations to them.  
 Do not forsake me, Mary, if I should need  
 thy help : God only can tell what may hap-  
 pen ! It is not the custom of our days, for  
 children to be so attentive to their aged par-  
 ents, as is required by the laws of God, and  
 the obligations of society. In our condition,  
 I fear some old people are thrown on the pa-  
 rochial charity, whose children might provide  
 for them. There are many countries, where,  
 although the inhabitants are far short of us, in  
 some respects, yet excel in the duty of chil-  
 dren to parents. I remember to have heard  
 my master say, that the *Gallicians*, who are  
 labourers in the great cities of Portugal ; and  
 the *Russians*, who do the same offices in their  
 own country, are never so happy as when they  
 carry home their gains, to assist their aged  
 parents.

Children ought to honour their parents at  
 all times, that their children may help them ;  
 and that the *great Father of mankind* may be  
 their friend, and their days be long in the  
 land, wherein God hath given them life and  
 health, to enjoy these blessings, in the stations  
 which his providence hath appointed them.

Heaven knows I have little to give thee  
 but my good advice. Do not however think  
 this a misfortune, for the riches of the wealthy  
 often prove temptations to great wickedness.  
 There have been young persons so impatient

to possess the goods of their parents, as to think they live too long ; but it is to be hoped, that we, who are poor, are in less danger of this great iniquity. Whatever sufferings thou mayst undergo, be courageous : remember that thy great Lord and Master *lived in poverty and died in pain*. Never forget his life and death ! To give thy mind true and just impressions of christianity, has been the main scope of my design : this hath been the bent of all the care and instruction which I have bestowed on thee ; and whatever the great may apprehend to the contrary, I think this of such consequence, that no education can be called good where it is wanting.

To-morrow we must part, but I trust that in the love of God and goodness we shall ever be united ! My solemn request is, that as often as the day begins and ends, thou wilt not barely say thy prayers, but endeavour to offer up the real desire of thine heart in prayer. Surely you may have some idea of the mighty privilege of being thus, as it were, in an especial manner, admitted into the holy presence of the universal father of angels and of men, and of making known your requests unto him ! What would you think of the folly of a person who having an offer from some mighty monarch of his friendship and assistance upon all needful occasions, should from indolence, or insensibility, decline to avail himself of it ? Yet what

is the greatest potentate that ever lived upon earth, the wisest, and the best, in comparison of him who endureth from everlasting to everlasting ; who sitteth in the heavens over all ; upon whom the whole universe is dependent, and in respect of whom even the noblest beings in that universe are as nothing !

O Mary, there needs no further messenger from heaven to tell us what we ought to do, and that except we repent, and are obedient, we must *all perish* ; but we see how merciful *our Father is*, if we do repent. Learn of St. Paul, to reason like a rational and accountable being, “ if God spared not *his own Son*, but delivered him up for us *all*, how will he not with him also, freely give us *all things* ? ” Is not this an argument that the weakest may understand, and which the wisest must admire !

THE END.



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